

AMERICA

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Chronicle

Home News.—President Hoover's year was largely taken up in a struggle with the economic situation. He unsuccessfully opposed the bonus grant to ex-soldiers, and grants of money for drought relief in the winter. He saw the collapse of his farm-relief policy, the Farm Board closing its year with a loss of hundreds of millions and the farmers no better off, but several banks saved. On June 20, under banking pressure, he announced a moratorium of payments of foreign debts of one year; but it came too late for Germany and England, whom it was supposed to save. To save tottering banks, he yielded to bankers and supported formation of the private National Credit Corporation to release frozen credits, and in his December message urged its taking over by the Government. He then turned to the building trades, and proposed home-loan banks to release pressure on mortgages. To forestall Congressional appropriations for relief, he formed a national relief agency, to stimulate private giving and coordinate local activity. He published the thirteen Wick-ersham reports on crime, police, and courts, their Prohibition section showing a majority favoring modification at least. His Federal Education commission's report opposed Federal interference in schools and proposed a

Secretary of Education. He received Premier Laval and Foreign Minister Grandi to discuss arms and debts.

The Seventy-first Congress closed on March 4 in a welter of confusion, having appropriated \$10,000,000,000, more than ever, and failed to reach conclusions on the tariff, disarmament, debts, Prohibition, relief, wages, anti-trust laws, utility regulation, the railroads, blaming the Administration for it. The Seventy-second opened on December 5, with a Democratic majority of five in the House, a Republican of two in the Senate. The President's moratorium was ratified by the House on December 18, by the Senate on December 23.

Government finance was in a parlous state. The year closed in June with a deficit of \$900,000,000, and in December one of \$1,000,000,000 was in view for next year.

After Great Britain left the gold standard, outflow of gold began, but was checked after Laval's visit. Government economies were ordered, but were relatively small. New loans were floated at lower interest. Higher taxes were inevitable, Secretary Mellon favoring sales taxes, opposing income, corporation, estate tax raises. Further appropriations were fought. In private circles, basic industries such as oil, cotton, coal, wheat, were depressed from over-production. Values of industry decreased so that debts on it exceeded them in every line. Securities steadily went down, with a slight temporary uptake in November. Many banks failed, dividends were lowered or passed, wages were generally depressed, unemployment showed a steady upward curve. Railroads were in trouble, were refused a flat fifteen-per-cent raise in rates, agreed to pool profits to loan them to weaker roads, were allowed raises on certain commodities on this condition. Labor troubles were at a minimum in our history. Moving pictures, publishing, clothing, building, were at a standstill or gravely threatened.

Australia.—When Premier J. H. Scullin returned from the Imperial Conference in January, he found his Labor party seriously split. Australia faced bankruptcy, and immediately rehabilitation plans were necessary. For diverse reasons, two groups of Laborites joined the other oppositions to the Labor Government. An added discord was the reappointment of E. G. Theodore as Federal Treasurer. Besides the splits in its own ranks, the Labor Government was in a Parliamentary minority. Mr. Scullin survived the tests of no-confidence measures in March, May and later; he also forced through strong measures

by which Australia would meet its financial obligations. But on November 26, through the defection of the Lang faction, he accepted a defeat on a minor issue as a no-confidence vote, and resigned the Government. The election, held December 19, resulted in an overthrow of the Labor regime. A combination of the United Australia and Country parties under the leadership of Joseph A. Lyons won a large majority in the Lower House and the Senate. Mr. Scullin resigned; Mr. Lyons succeeded.

Austria.—In March announcement was made of the customs union between Austria and Germany. The plan became public after Dr. Julius Curtius had visited Vienna,

and a storm of protest was raised on all sides, particularly by France. Foreign Minister Schober strongly defended its legality; so did Curtius and Bruening of Germany. But the opinion of Briand, of France, and Henderson and Chamberlain, of England, prevailed that the question should be submitted to the League of Nations. This body chose to refer it to the World Court. On September 3 both Germany and Austria declared that they wished to renounce voluntarily the customs union. Two days later the decision of the Court was unfavorable.

The crash of the Creditanstalt, the largest private bank in Austria, which threatened in May, was averted only by the Government stepping in to guarantee the liabilities and to secure foreign loans to tide the crisis: \$23,000,000 were secured, mostly from England. Stringent economies were introduced and salaries were ruthlessly cut. Dr. Schnerff, Minister of Commerce, resigned in June; by the end of June the whole Cabinet had resigned. After Dr. Ender, Dr. Guertlern and Msgr. Seipel had failed to form a cabinet, Dr. Karl Buresch succeeded, retaining Dr. Schober as Foreign Minister. The new Chancellor announced a possible deficit of \$23,000,000. In November a loan was secured from France of \$8,500,000.

Bulgaria.—Two new Premiers succeeded to political power during 1931. A new Cabinet was formed by Premier Kantcho Malinoff, June 29, succeeding the resigned M. Liaptcheff. He immediately instituted measures of reform for the country's financial situation; resigned, however, on October 12, with his Cabinet. N. Mussanoff, former Minister of the Interior, succeeded him. Considerable Communist activity was unearthed, local and international. Macedonians showed their dissatisfaction with the regime of Bulgaria and Jugoslavia by the usual outbreaks.

Canada.—The first regular session of Parliament under the Conservative Government of R. B. Bennett opened on March 12 and ended on August 3. Prior to the opening Mr. Bennett had forced protective tariff measures in an extraordinary session of the preceding autumn, and had returned from the London Imperial Conference. The Government took measures for unemployment work and relief, in cooperation with the

Provinces, effected Constitutional changes, also with the advice of the Provincial Premiers, and legislated tariff revisions of a protective nature. The budget showed a deficit, but with slight changes was passed. Parliament passed an adverse report against the Beauharnois Canal and Power Company, and substantiated the charges of corruption. Discussions continued with the United States in regard to the St. Lawrence Waterway project. At the Quebec Provincial election in August, the Liberals won an impressive victory. The new Governor General, the Earl of Bessborough, arrived in Canada on April 2. Major W. D. Herridge was named Minister to the United States. Cardinal Rouleau died on May 31.

Central America.—On January 2 Dr. Reyna Andrade, Liberal, took office. He was designated Provisional President by the Legislative Assembly after the resignation of Manuel Orellana, who had ousted the Conservative Government in December, 1930. The Provisional President called for Constitutional elections in February; General Jorge Ubico, Liberal Progressive party leader, became President. Under his administration conditions continued normal.

Widespread unemployment and a number of petty uprisings against the Government of President Mejía Lindres (Liberal) seriously disturbed the Administration. Eventually open rebellion resulted in the North in April with a number of casualties. However, the Government managed to maintain its stability the rest of the year.

President Moncada's Administration was generally peaceful, though banditry and raids by the Sandino rebels were occasionally reported. In an April outbreak nine American marines were killed. On March 31 a severe earthquake destroyed a large section of Managua, the capital. The estimated number of dead was nearly a thousand and property damage was computed in excess of \$30,000,000. Relief included help from the United States and a generous offering from the Pope.

A sudden and quiet but popular revolt, January 2, overthrew the Government of President Florencio Orosmena. Harmodio Arias, Liberal, leader of the rebellion, temporarily took control. The revolt was precipitated by inefficient handling of Panama's finances. Immediately after the Supreme Court decided that the Vice-Presidential elections, October, 1930, were unconstitutional, and invited Dr. Ricardo J. Alfaro, who was elected First Vice-President in 1928, to become President.

Elections at the beginning of the year made Arturo Araujo Chief Executive. Inefficiency and corruption, however, in his administration, brought about a sudden military coup on December 3, and General Maximiliano H. Martinez became Provisional President. He appointed a Cabinet in which military men were given the important portfolios of War and the Interior.

China.—Famine, floods, and banditry with widespread

Customs Union
Abandoned

Financial and
Political
Situation

Cabinet
Changes

Efforts for
Stability

Guatemala

Honduras

Nicaragua

Panama

San Salvador

rioting and civic and military disturbances of which a number of missionaries were victims occurred monthly.

Government Difficulties

Relations between Nanking and the Canton revolutionary Government were seriously strained. Common opposition to Japan temporarily effected a truce followed, in December, by the resignation of President Chiang Kai-shek and the transfer of the Nanking Government's authority to the Cantonese leaders. On May 12 the People's National Convention meeting at Nanking presented the country with a new Provisional Constitution. As between Japan and China, while the year closed with a critical situation in Manchuria and there was some spasmodic fighting, no extensive casualties were reported. Tokyo and Nanking each considered the opponent the aggressor. The League of Nations endeavored, with only partial success to bring them to terms. Communists took advantage of political and financial disorders to strengthen their own forces. In spite of drawbacks the Church made gains.

Cuba.—There was continual political and industrial unrest and an attempt was made to overthrow the Machado Administration in August. The sugar situation provoked many disorders and Congress failed to relieve the national distress. President Machado maintained his position by dictatorial methods. It was charged that he was supported by the State Department in Washington. The Government continually deferred Constitutional elections.

Czechoslovakia.—The Republic's external debt continued small and her balance of foreign trade favorable. Alarm was expressed at the proposed Austro-German Customs treaty. The general economic situation grew worse. The sugar industry appeared almost unremunerative. Banking continued sound and largely untouched by financial difficulties in Germany, Austria and Hungary. The budget was expected to close with a deficit of same 1,500,000,000 crowns. Czechoslovakia was considerably benefited by the Hoover postponement of international payments. Losses in the Church were revealed by the 1930 census. Comments by some elements in the Catholic press on the resignation of Archbishop Kordač of Prague caused considerable discussion and were vigorously condemned by the Apostolic Nuncio. Msgr. Kordač was succeeded in the See of Prague by Dr. Kaspar, Bishop of Olomouc. The Catholic Popular party reported increase.

Egypt.—Holding the powers of a Dictator, Sidky Pasha formulated a new Constitution and drew up new electoral laws. These were bitterly opposed by the ejected Premier, Nahas Pasha, of the dominant Wafdist (Nationalist) party, and Mahmoud Pasha, also an ex-Premier, of the Liberal Constitutionalists. Sidky Pasha, despite threats and opposition, held general elections according to the new laws in May, and Parliamentary elections on June 1. The Wafdist and other parties boycotted the elections, and charged fraud after they were held. Sidky

Sidky Pasha Dictatorship

Pasha succeeded in holding the country in his power.

Finland.—Pehr Evind Svinhufvud, Conservative and popular, was elected President by a narrow majority on March 1. Anti-Prohibition agitation continued throughout the year. A petition signed by more than 100,000 women of Finland, was presented to the President on April 8. The Finnish Diet passed on April 14 a bill increasing the content of legal beer. Bitter protests were made against Soviet deportations of the Ingrians, a Finnish group in Russia.

France.—Marshal Joffre died, January 3, fortified by the last Sacraments. On January 13, Parliament resumed its sessions and plunged at once into a discussion of the budget. The Steeg Government, opposed by the Socialists, was defeated, January 22, and President Doumergue offered the Premiership, first to M. Briand, and then to Senator Laval. The latter accepted and formed a Cabinet from the Center and Right. Early in March the great program of regional meetings, sponsored by the National Catholic Federation, was resumed.—In the Senate Foreign Minister Briand voiced his first public objection to the proposed Austro-German customs union, opposing both the method and the union itself.—France's Colonial Exposition was opened on May 6.—At a joint session of the two Houses in the middle of May, Paul Doumer was elected President of France.—Rouen staged a huge pageant, commemorating the fifth centenary of St. Joan of Arc.—President Hoover's proposal of a year's moratorium on debt payments met with immediate opposition in Parliament.—The French Ministers attended the London Conference, and shortly afterwards the Bank of France made arrangements to share equally with New York in a \$250,000,000 loan to the Bank of England.—MM. Laval and Briand journeyed to Berlin and held several conferences with Chancellor Bruening.—M. Laval returned from his Washington visit without disclosing the results of his conferences with Mr. Hoover; and on November 12 Parliament began its winter sessions, with the nation's foreign policies as its chief item of discussion. Although political observers agreed that M. Herriot, leader of the Radical Socialists, had greatly gained in power during the past months, Premier Laval won a vote of confidence in his first battles.

Germany.—Prospects were good at the beginning of the year of maintaining the export trade surplus and of extending commerce with Russia. Chancellor Bruening continued his drive for economies. The Reichstag reopened in February. A vote of no-confidence was defeated, 293 to 221. Many of the National Socialists and Communists withdrew in protest. At the end of March the Reichstag adjourned, having voted full power to Bruening and his Cabinet to meet emergencies. In April Adolf Hitler announced that the National Socialists would proceed by legal means, and denounced all acts of violence.

Political Events

Russia placed orders for \$75,000,000 worth of industrial material. President von Hindenburg, June 6, issued an emergency decree demanding great sacrifices. The Government's report showed a deficit of \$350,970,000 for the fiscal year ending March 31. All Germany welcomed the proposed moratorium of President Hoover. Bruening and Curtius visited Paris, July 18, and then went with the French officials to London for the seven-Power conference to solve Germany's financial plight. It was reported that 3,976,000 men were out of work. September 27, Premier Laval and Foreign Minister Briand of France paid a return visit to Berlin and were enthusiastically received. In October Dr. Julius Curtius voluntarily resigned to give the Chancellor a freer hand. The entire Cabinet resigned October 7, and Chancellor Bruening immediately formed a new one, disregarding political lines.

The Reichstag convened again in October. After a vote of confidence in the new Cabinet, the deputies adjourned until February 23, giving full power to Bruening to carry on by emergency decrees. After months of silence and patient waiting, while Hitler and his followers grew increasingly bolder, President von Hindenburg issued his most drastic decrees, establishing a price dictator with unlimited powers, and proscribing meetings, publicity, uniforms, etc., of all factional groups. Bruening in a scorching attack over the radio inveighed against Hitler. Hitler withdrew to Munich. Reports of dissensions among his aides regarding his change to conservatism were current.

Great Britain.—Disputes and strikes in the industries, especially the mining and textile, marked the first two months of the year. Unemployment reached the highest figure since 1921, namely, 2,643,147. The drain on the Unemployment Insurance Fund was so increased that the deficit, by June, was in excess of £100,000,000. These problems for the Labor Government were concomitant with Parliamentary opposition. The Government was defeated in several instances on minor measures in regard to the Education bill, the Electoral Reform bill, the Trades Dispute bill, etc. The defeats were due to the waverings of the Liberals and the Labor insurgents. On April 27, Philip Snowden, after repeated warnings about a large deficit, presented the budget. He attempted to meet the deficits in the current and the following years' budgets by a levy on land values and such expedients as the removal of funds from New York and the advance of dates for the payment of income taxes. The budget proposals were accepted. But in August, the budget remained unbalanced, foreign trade continued to decline, and large withdrawals of gold were made by France and other countries. In addition, the report of the Committee on National Expenditure demanded drastic economies, such as the reduction in unemployment insurance, cuts in the salaries of Government officials, etc. By the middle of August, all these matters became critical. Mr. MacDonald consulted with the Cabinet from August 19 to 24; his proposals for financial rehabilitation were rejected by most of the Cabinet and the Dominant Trade Union Council and National Executive of the Labor party.

On August 24, the Labor Government resigned and, at the request of the King, Mr. MacDonald formed a National Cabinet of four Labor, four Conservative and two Liberals. This was not a coalition Cabinet but one of cooperation in the national crisis. Parliament was called on September 8, and a program was presented by Mr. MacDonald's National Government for the balancing of the budget, the reduction of expenditures and the increase of revenues. The Government had a majority of forty. Bills authorizing orders in council were passed, and emergency measures were rushed through. On September 7, and general elections ordered for October 27. conditions were chaotic, Parliament was dissolved on October 7, and general elections ordered for October 27. The issue was support of Mr. MacDonald's National Government; the Laborites, Conservatives and Liberals kept their identity. By this time, Mr. MacDonald had been wholly repudiated by Labor. In the elections, the National Government won 551 seats as against 58 of the opposition. The Labor party was almost completely wrecked, and the Liberals were split into three factions. The new Parliament met on November 3, and passed an emergency tariff which was put into immediate execution. A notable measure was the passage of the Statute of Westminster bill, affirming freedom for the Dominions.

Hungary.—Without gold and heavily burdened with indebtedness, the Government was sorely tried. Fostering close relations with Italy, Count Bethlen as Premier continued in power, winning the July elections by a large majority. But the money stringency became so aggravated that the tottering banks had to be saved by a loan of \$25,000,000. France as the leading creditor made its own terms. At this juncture and in the face of severe criticism, Premier Bethlen resigned August 19. Count Karolyi, Foreign Minister under Bethlen, formed a new Cabinet. Socialistic disturbances were frequent and the horrible train wreck at Batorbagy in which twenty-five were killed has been ascribed to their plottings. A group formed the Hungarian Freedom Party, proclaiming ideals similar to the program of the Nazis of Germany. A *coup d'état* was attempted in December, as ridiculous in plan and results as the revolt of the Heimwehr group in Austria.

India.—On January 19, the First Round Table Conference finished in London, with all the delegates agreed to hold another Conference in the autumn. Mahatma Gandhi dominated the Indian scene. On January 26, he was released from prison where he was held because of the civil-disobedience campaign. His release was a gesture by the British Government for cooperation in the Second Round Table Conference. The civil-disobedience program continued until after a truce was effected between Gandhi and Lord Irwin on March 4. In the All-India Congress at the end of March, Gandhi was given full powers to attend and act as spokesman before the Second Round Table Conference which opened officially in London on September 7. The Federal Structure Committee under Lord

National
Government
Formed

Stringent
Emergency
Decrees

Labor
Government
Weakened

Hungary's
Plight

Conferences on
Federation

Sankey made fine progress in building a Constitution; the final draft awaited further investigations in India and a Conference in 1932. There was conflict between the Indian delegates and the British Government on the control of finances, army, foreign relations, etc. The dispute over separate electorates between the Hindus, as against the Moslems and other minorities almost wrecked the Conference. The Conference ended amicably on December 1, with a reaffirmation by the British Government to continue negotiations and with promises of further co-operation by the Indian representatives. Lord Willingdon, former Governor General of Canada, arrived in India on April 17, succeeding Lord Irwin as Viceroy.

Ireland.—In the early part of the year, the Dail passed constructive measures in regard to the fishing industry and the betting problem. A dispute over the appointment of the County Librarian in Mayo aroused national comment, and resulted in the suppression of the County Mayo Council. In the March report of the first year of the Censorship Board, it was stated that sixty-six books and fourteen periodicals had been banned. After passing the budget, enacting the final legislation on the land-purchase proposals, in existence for sixty years, and giving legislative force to the decision of the Imperial Conference that the Free State would treat directly with the King rather than with the British Premier and would use its own seal on State documents, the Dail adjourned in July. It assembled on October 14, and immediately rushed through in record time a Public Safety act. The Government alleged that the State was menaced by republican groups charged with being under Communistic influence. Twelve organizations, including the Irish Republican Army and Saor Eire, were declared illegal. A Military Tribunal, with extensive powers, was set up. A general round-up of suspects was made; most of them were released, though some were given sentences ranging from six months to six years. On October 18, the Bishops, in a joint Pastoral, condemned the insurgent and Communistic groups. Further legislation concerned protective and financial measures made necessary by the upsets in England during the summer. It was agreed that a general election would be postponed until after the Eucharistic Congress, preparations for which were in the proximate stage. The first Governor General, Timothy M. Healy, died on March 26.

Italy.—The Italo-Vatican controversy began late in April, when Deputy Giuriati, Secretary of the Fascist party, made a speech in Milan charging the *Azione Cattolica* with political activity and when the Holy Father shortly afterwards protested against the charge in a letter to the Archbishop of Milan. Within a few days, *Lavoro Fascista*, a Roman daily, made similar charges, denied by *Osservatore Romano*. This newspaper controversy, after continuing for several days, was suppressed by both the Government and the Vatican. But on May 31, the Government suddenly closed all the Catholic Youth and Student clubs throughout Italy, in many places seizing

records, membership rolls, etc., and arresting some officers of the organizations. The Holy Father protested vehemently. Notes were exchanged between the Foreign Minister and the Cardinal Secretary of State, and for some time no public moves were made. Then, in the early part of September, the Government issued a *communiqué* announcing the termination of the difficulty. The Catholic Youth clubs, about 15,000 in all, were reopened, the Central Board at Rome governing their activities was retained (despite contrary reports carried by the press at the time), the Government admitted that religious and spiritual instruction were the exclusive province of Church authorities, religious instruction was provided for all the Fascist youth organizations, chaplains were appointed for them, and in brief the Vatican won a complete and decisive victory.—In September, the Government levied a new super-tax on all imported goods with the purpose of increasing revenue to meet the budget deficit.—Foreign Minister Grandi returned from his visit to Washington late in November, but no clear account of his conversations with President Hoover was given to either the Italian or the American press.—By vigorous efforts made since early summer the Government succeeded in keeping the lira on the gold basis.

Japan.—Stormy sessions marked the first meetings of the Diet. The annual survey read by Foreign Minister Shidehara was remarkable for its note of confidence over international relations. In April, Premier Yuko Hamaguchi because of ill health resigned. He died in August and was succeeded by Premier Wakatsuki, who headed the Ministry until its fall, December 11. This was occasioned by financial and commercial problems and political friction as to the headship of the dominant Minseito party, and by the trouble Tokyo was having with China in Manchuria. Strained relations developed in July over troubles between Korean immigrants into Manchuria and Manchurian officials and Chinese residents. The first act of the new Cabinet of which Ki Inukai was Premier, was an embargo on the export of gold as a matter of urgency.

Jugoslavia.—On September 2 King Alexander quite unexpectedly readjusted his Cabinet and announced the end of the dictatorship. A draft of the new Constitution was forthwith issued establishing Jugoslavia as a constitutionally hereditary monarchy. Universal suffrage was granted to all twenty-one years old. General Zhivkovitch retained the Premiership. Elections were held, November 8, preceded by bitter protests by the Opposition parties.

Mexico.—The political, economic, and religious situations went from bad to worse as the year progressed. Movements started early looking to the next Presidential election, and ended in October when Calles became Minister of War, forced the four Generals out of the Cabinet, brought Ambassador Tellez in to be Minister of Interior. The country, with Calles as President of the Bank of Mexico, went off the gold basis in April, but the business

Measures for
Public Safety

State and
International
Affairs

Constitution
Proclaimed

Controversy
and
Settlement

Politics,
Economics,
Religion

world stagnated when decrees were passed on silver payments. A new Labor Code was passed, still further crippling industry, not abating the growing labor troubles. Laws were passed in December to sell the large Government land holdings to liquidate the internal debt. Foreign debts remained unpaid, even in interest. Prices rose, imports diminished, production not picking up. In Vera Cruz, laws were passed in May limiting the number of priests, practically closing the churches; were later modified. In December, magnificent outpourings of people marked the four-hundredth anniversary of the apparition of Our Lady of Guadalupe. This demonstration of faith was countered in the Chamber of Deputies by limiting priests to one to 50,000, and closing all but twelve churches, in Mexico City. The year closed with the outlook very dark both for religion and prosperity.

Poland.—At the beginning of the year one third of the industrial population was unemployed. By fostering friendship with France, Poland has been able to weather the financial storm. In March \$39,200,000 were borrowed from France. The financial year ending March 31 showed a deficit of nearly \$6,000,000. To balance the budget the Government decreed severe retrenchments in all expenditures, with a fifteen per cent cut in salaries. A trade agreement with Germany was ratified in March. Trouble over the reducing of salaries of military officers brought about the resignation of Premier Slawek, May 26, who was succeeded by Colonel Alexander Prystor, a close friend of Pilsudski.

Rumania.—After much difficulty Prof. Nicholas Jorga formed a Cabinet. General elections, June 1, gave the Government the victory, though Dr. Julius Maniu, former Premier and leader of the National Peasant party, protested the elections. On July 27 Princess Ileana was married to the Archduke Anton of Hapsburg in a Catholic ceremony. Foreign relations were cordial.

Russia.—Inflation phenomena were at hand at the beginning of the year, which was punctuated by various decrees introducing drastic changes of a retrogressive nature into the Soviet program. January 18 all the railroad workers were mobilized under war-time basis, and on February 12 the mobilization was extended to all State administrations and factories. Piece-work system was introduced into more than 85,000 collectives on March 15. Growing anxiety was uttered in the Moscow press as to transportation, coal production, and steel production. German efforts to have Soviet acceptances rediscounted by the Bank of International Settlements failed.

On July 5 Joseph Stalin, Communist party Secretary and Dictator, published a new economic program that radically changed in the direction of concessions to capitalistic methods. It virtually sanctioned an equality of wages, individual responsibility and readmission of engineers of the old regime into industry. The five-day week was

to be abandoned. Russian imports from the United States declined owing to lack of credit.

South America.—In March the British Empire Trade Fair was inaugurated by the Prince of Wales in the presence of President Uriburu. Provincial elections in Buenos Aires resulted in a victory for the Radicals, the party of ex-President Irigoyen, deposed in the summer of 1930. In consequence President Uriburu, Conservative, strengthened his position by announcing a new Cabinet. The Presidential campaign that followed was bitter and the Government declared martial law. The office went to Agustin P. Justo, Conservative. Economically and industrially the country suffered severely during the year.

The January elections placed a coalition Republican-Liberal Government headed by Dr. Daniel Salamanca in power. Friction between Liberal and Republican factions in the first session of Congress brought about the Cabinet's resignation.

The main problems facing the Administration were the stringent financial situation and Bolivia's relations with Paraguay over Chaco. The Government budget was drastically cut and a loan of about \$3,000,000 was negotiated to meet ordinary administrative expenses. Congress approved, September 25, a law suspending gold payments. Clashes in the Chaco district in the later part of the year prevented any peaceful conclusion to the talks in which the United States, Colombia, Cuba, Mexico, and Uruguay attempted to exercise their good offices.

The Administration of Provisional President Getulio Vargas was far from peaceful. Martial law was declared and many rebels arrested. The most important outbreak was on October 28 at Pernambuco. It was the fourth since Provisional President Vargas overthrew the Constitutional Government of President Washington Luis, October, 1930. Resentment against Dr. Vargas was mainly due to his partiality in the distribution of Government patronage, confining most of the control of national affairs to men from his own State.

The year began with Congress increasing the Presidential powers to meet the political and economic crises. Dissatisfaction with the Government policy occasioned three different ministerial changes in July. Finally, President Ibañez, after an autocratic rule of four years, resigned the Government July 28. The subsequent elections made Juan Esteban Montero, President. He was inaugurated amid great rejoicing on December 4. During the Provisional Presidency of Manuel Trucco while Montero was campaigning, a naval mutiny instigated by Communist agitators was promptly quashed.

President Olaya's administration was generally successful, showing a decidedly favorable balance, especially if measured in volume of new organic and reconstructive legislation. His major problems were fiscal and political. In his message to Congress in July he expressed confidence in the eventual prosperity of the nation. In demanding

Argentina

Bolivia

Brazil

Chile

Colombia

Domestic and
Foreign
Affairs

Retrogression

New
Program

cuts in the War Ministry budget he announced that economies in that department during 1930 saved more than \$5,500,000. The sessions of Congress were stormy and its proceedings often blocked by the Conservative opposition. Relations with the Holy See were most cordial.

On March 1 the Government of Provisional President Luis M. Sanchez Cerro, which had overthrown President Leguia's regime in 1930, fell under an army-navy revolt.

The junta set up Colonel Sanchez Ocampo as Provisional President. His administration was marked by a series of minor upheavals and a bitterly contested election, October 11. The voting gave the deposed Cerro a large plurality and he was inaugurated Constitutional President December 8. Business was chronically bad, imports had fallen to the lowest mark in years, exports were greatly reduced and strikes and reduced production, especially in cotton and copper, created serious labor problems.

Diplomatic relations with Colombia, interrupted six years ago after the latter Government had ignored protests against the treaty of 1922 settling boundary disputes with Peru, were resumed through the good offices of Argentina. In August, after appointing Col. Luis Larrea Alba

Minister of Government, President Ayora resigned. Reasons given were discontent due to the long economic depression, objections to the Swedish match monopoly, and an embargo favorable to Anglo-Ecuadorean oil interests. An attempt by the Provisional President just before the elections to impose a dictatorship in Quito forced his resignation in October and the Government was entrusted to Alfredo Baquerizo. Constitutional elections gave the Presidency to Neptali Bonifaz, Conservative.

Serious labor troubles instigated by Communist agitators; reorganization of the army and navy; a general strike in February; a victory for the Liberal party in the Congressional elections in March; and failure to settle the Chaco dispute with Bolivia sum up the year's events. In

October, President José Guggiari was forced out of office and the Vice President, Emiliano González Navero, became Provisional President, continuing the Liberal policy.

On March 1, Dr. Gabriel Terra, leader of the Battlista faction of the Colorado Party, was inaugurated President. One of the Administration's first measures was to heal the strained relations with Argentina, which were brought about by the refusal of President Campisteguy's Government to honor Argentina's request for the extradition of several high authorities of the deposed Irigoyen regime who fled to Uruguay after the Argentina revolution.

On June 13, President Juan Bautista Pérez resigned at the demand of Congress. The dull oil market, the low price of coffee, unemployment, and other national ills explained the move. To complete the unfinished term the ex-President and former military dictator who dominated

affairs for the past twenty years, Juan Vicente Gómez, was designated by Congress. In his Cabinet, the Minister of Foreign Affairs was retained by Dr. Pedro Itriago Chacín,

who had held the post since 1922, and on the resignation of Dr. Pérez had become Provisional President.

Spain.—The municipal elections were held on April 12, resulting in large Republican majorities throughout the country and precipitating a Republican *coup d'état*.

Yielding to an ultimatum, the King sailed for France, after issuing a statement in which he suspended the exercise of his royal rights, without, however, abdicating the throne. A Provisional Government was proclaimed immediately under the Presidency of Señor Alcalá Zamora, and pledged itself to surrender its powers ultimately to a Constitutional Cortes to be called as soon as possible. Under Col. Macia, the Catalan Separatists proclaimed an independent Republic in Barcelona, but later signified their willingness to adhere to the federal Republic as an autonomist State. On May 11, a wave of incendiary riots directed against the Church and Religious Orders started in Madrid and swept across the country. Churches and institutions were wholly or partly destroyed by rioters in Malaga, Alicante, Granada, Cordova, Cadiz, Seville, Saragossa, but with few exceptions priests and Religious escaped personal injury. Left elements and Syndicalists clamored for separation of Church and State, expulsion of Religious, confiscation of Church properties. The elections for the Constituent Cortes were held on June 28, and results showed that of the six main parties, the Socialists had won the largest number of seats. A new outbreak of anti-Church rioting and a number of strikes preceded the opening of the Cortes on July 14, its first session in eight years. Faced by serious and complicated problems, such as the regional question, the agrarian reforms, and the Church-and-State problem, the Cortes began its work of drafting a Constitution for the Republic. Catholic Spain was roused to a campaign of opposition and the Bishops issued a vigorous Pastoral when it became known on August 6 that the drafting committee was wording a clause which would exile Religious and confiscate Church properties. The draft Constitution was presented to the Cortes on August 13, but it was not until September 26 that the first article was passed. Cardinal Segura resigned as Primate of Spain. A few days later, in October, Don Jaime, the Carlist Pretender, died in Paris. A tumultuous scene, culminating in the resignation of President Alcalá Zamora, occurred in the Chamber on October 14 during the debate on the Religious Orders. Minister of War Azaña was chosen as President during the uproar, and outside on the streets the old cry of "Death to the Jesuits!" was raised again. The right of mutual divorce was voted two days later. During the late November the land clauses, providing for ultimate socializations, were voted. On December 9, the Constitution as a whole was voted upon: adopted, it immediately became the law of the land. Three days later, Señor Alcalá Zamora was elected first Constitutional President.

Vatican City.—Four Encyclicals and an Apostolic letter were published by the Holy Father during the past

year: the Encyclical on Marriage, on January 8 (though the document itself was dated December 31); the Encyclical on the Reconstruction of the Social Order, on May 23; "On Catholic Action," on July 4; the Apostolic Letter "Nova Impendet," on October 3; and the Encyclical on "The Fifteenth Centenary of the Council of Ephesus" was expected for December. Station HVJ was dedicated on February 12, the ninth anniversary of the Holy Father's coronation, and the Pope spoke to the nations in a great world-wide hookup. The Pope's voice was heard over the radio again when, during the celebration of the fortieth anniversary of Pope Leo's "Rerum Novarum," the Pontiff addressed a great throng of labor pilgrims.

League of Nations.—The sixty-second session of the League Council set the date of the Disarmament Conference for February 2, 1932. Poland was rebuked, in compliance with German representations, concerning alleged maltreatment of German minorities. A commission of five principal Powers and the United States was proposed for supervision of Liberia. A joint manifesto pledging Europeans to keep the peace was submitted by the Commission for the study of the plan for the European Union. Committees were appointed by the same Commission to study economic and political questions with regard to the Union. At its sixty-third session, beginning May 18, the Council decided to ask the World Court, in accordance with Article XIV of the League Covenant, to render an advisory opinion on the legality of the Austro-German Customs Union. It was finally decided that the Customs Union was incompatible with the League Protocol.

Economic questions were in the forefront throughout the year. At the meeting on May 14 of the European Union Committee plans for an economic pact were presented by Foreign Minister Briand of France. The establishment was proposed of a Pan-European bank for intermediate credits. Discussions, however, were postponed till the Hoover debt-suspension proposal should have been thoroughly explored. An economic non-aggression pact was proposed by the Soviet Government at the May meeting of the European Union Commission. It was given a favorable reception "in principle."

The Twelfth Assembly of the League convened on September 7. Mexico was invited to become a member; the invitation was accepted with a proviso on September 12. Equality in armament and international law was demanded by Foreign Minister Curtius of Germany. The question of harmonizing the Kellogg pact and the League Covenant was tabled indefinitely.

The Council, on October 16, invited the United States to join in deliberations on the Sino-Japanese dispute. The United States was represented first by Prentiss B. Gilbert, then by Ambassador Dawes who, however, did not sit with the Council. Proposals were made for a settlement of the dispute, but were found unacceptable by Japan, which

country proposed five points of agreement with China. Tokyo, rejecting all proposals, still insisted on dealing alone with China.

International Economics.—The Bank for International Settlements, at Basel, ended up its first year with a balance of \$365,605,560. Conversations were held by Chancellor Bruening and Foreign Minister Curtius of Germany, in June, with Premier MacDonald of Great Britain on the German situation. The first meeting of the committee of ten bankers organized by the World Bank at the request of the London Conference of Ministers to examine into the question of Germany's immediate credit needs was held on August 8. The possibility of converting part of the short-term credits into long-term credits was examined. Under the chairmanship of Albert H. Wiggin, of New York, a report was drawn up gaining a six months' respite for Germany dating from August 18, on short-term foreign notes and stressing the necessity of all interested Governments to secure general political stabilization.

Interchanges of views between Premier Laval of France and Ambassador Hoesch of Germany only tended to emphasize the difference of views between the two Governments, a difference which dominated all economic discussion for the balance of the year. The French insisted that the provisions of the Young Plan should be strictly adhered to; the Germans urging that the whole matter of debts and reparations be examined. An advisory committee of the World Bank was finally asked for in order to investigate Germany's ability to pay under the Young plan. Though meeting with the same sharp contrasts of views, the committee succeeded in issuing a report in December recommending a moratorium in Germany's unconditional reparations payments.

Disarmament.—Discussions on the matter of naval armament began in February at Paris between representatives of France and Italy. On February 28, an accord was announced in Rome by Arthur Henderson, British Foreign Minister, in the nature of a suspension of the replacing of vessels until 1936. The influence of the times was credited, Great Britain and Italy being in financial straits, the French suffering lack of men. Proposals of the French Government for revision of the Anglo-French-Italian naval agreement were rejected by the British Government, April 25. Foreign Minister Henderson of Great Britain was named by the Council of the League of Nations as Chairman of the Conference.

The resolution adopted, September 30, inviting sixty-three nations to suspend armament construction for one year, beginning November, 1931, was accepted by the United States, October 29, and on November 2 thirty-six nations had announced their adherence. British and American Catholics united in issuing a declaration of the Catholic attitude on disarmament.

AMERICA

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The Untilled Field

GOD gives us in His goodness the beginning of a new year. Many of us will not live to greet its successor, but to the Christian that fact should not bring disquiet. An untilled field lies before us, and all that matters is that our resolute hand be at the plough. We may be held to our labor until the evening comes, or the Divine Husbandman may loose our faltering grasp before we have reached the turning of the first row. In the years that have been added to eternity, we have followed many rows, or neglected them. May the little sum of our earnest strivings plead for us with the Heart of Christ, and turn His merciful Eyes from the mass of our careless endeavors.

New Year's Day is by custom a time for registering good resolutions, and against that custom we have no word of reprobation. But, as the ascetics warn us, it is not well to try to peer too far into the future. Our God is a God of the present, and it is His wish that we do the best we can in the present moment, with no anxious care for what the morrow may bring of weal or woe. When they seek to pierce the future, these purblind eyes of ours are stopped by monstrous shapes and portents moving in a mist, with no true relation to reality. We see men as trees moving, and trials as mountains falling to overwhelm us. We number our present woes, and then multiply them by the apprehension of yet greater evils certain to befall before another twelve months have passed.

All this is folly. The real issue is not what we shall do this year, but how we shall acquit ourselves this very day of the manifold tasks that lie at hand. Sufficient for each day is its own burden. To ponder upon evils that may never happen, as if they had occurred, is worse than waste of time, for it makes us begin the work of the day with a crippling handicap. We are answerable for the present, but for the future we bear no responsibility. That is in God's hands. He loves us, and we may rest in the certainty that whatever comes will be measured by a most loving and tender Father. The man who in the circle of

his family emulates God's Providence, the mother who remembers that a mother's love was cited by Divine Omniscience to help us to understand God's measureless love for us, sons and daughters, who do their part to make the home a sanctuary, and men and women who in their respective vocations strive to evidence their love of God by fidelity to every duty, ought to look forward to the future, calmly and with courage. The pledge and guarantee of the day to come is the faithfulness of the day that is.

Frankly, we look out on New Year's Day upon a world that is tormented with sorrow and oppression. Therefore our need for courage was never keener. If we might suggest a motto, which is also a reminder that we are not asked to bear life's burden unaided, we should turn to the Preface of the Mass and find it in the words *sursum corda*, lift up your hearts. Only by raising them, full of longings never satisfied, of regrets for duties left undone, to the Heart of Christ, can they be purged of fear and weakness, and be made quick with courage.

The untilled field lies before us, and the Master calls us to work. Perhaps the term of our service will be very short, or it may be that He will keep us for another and yet another field. Whatever comes to us, blessed be His Holy Will! With hearts lifted up, let us gird ourselves, and go singing to our work. When the evening of this short and troubled day which men call life darkens in our tired eyes, we shall be found faithful servants, with full sheaves ready to be gathered into His storehouse.

Healing Hands

WE read that Our Divine Master laid His Hands upon the sick and healed them. In a few instances, to manifest His Divine power more strikingly, He gave health to the sick afar off. But His usual manner was to add to the boon of health, the infinitely greater boon of His sweet and consoling presence, and the touch of His loving Hands. One was earthly bliss, but the other was a foretaste of Heaven.

In this He has left us an example. His servants in all ages, who have devoted themselves to the relief of the sick and the poor, have held that example sacred. St. Robert Bellarmine thought it a real obligation to seek the poor and the sick personally, and many a sick room in the tenements of Rome was brightened by his holy presence. To cite a more modern example, the great apostle of charity, Frederic Ozanam, never tired of reminding the Brothers of the Society of St. Vincent de Paul that they fell short of what was required of them, unless they went into the homes of the needy. He understood that the charity which consists in giving money and supplies, to be administered by another, had its uses, but he knew that the charity which gives sympathy, service, and self, is better. For that is the charity of Christ Who on Calvary gave Himself to the last drop of His Precious Blood, and daily gives Himself in the Most Holy Eucharist.

This is an age in which secularism has defiled the holy places. It has driven Our Lord from the schools, so that nine out of every ten of our children are in classrooms

from which, like Mary and Joseph of old, the Divine Child would be turned away. It has driven God and His law from the counsels of nations, and into the horrors of never-ending war. Shall it also expel Him from charity, so that men shall hesitate to give a cup of cold water in His Name?

Our great charity organizations fear to mention Him, for they are secularized. So be it, until the dawn of a better day. But God save us who are Catholics from sympathizing with their spirit. Only the hands that have been laid in the Hands that were pierced for love of us, can truly heal.

A World in Arms

FROM His Heaven God looks down upon a world arrayed for war. With wounds yet unhealed from a fratricidal conflict that ravaged the world for four dreadful years, the governors of nations dream of new invasions, and plan new wars. When will they listen to the message of Jesus Christ, the Prince of Peace?

Considering governments as they exist today, the answer must be that they will listen never. Their ears are closed to Christ. To them He is a visionary Who went His way nineteen centuries ago, leaving a message of unfulfilled and wholly impracticable idealism—and they are, above all else, practical men. The proposition that governments, as well as individuals, are bound by justice, honor, and charity, they consider absurd. More than this: as often as these alleged laws interfere with the plots and intrigues of governments, they cease to bind even the individual. For religion, after all, is a matter of sentiment or emotion, useful when it can be harnessed to the car of the State, but a factor that must not be permitted to hamper their designs.

It is plain that when these ruling cliques call themselves practical men, they mean that they are bound by no laws save those which are self-imposed, and that their aims are directed wholly to the acquisition of power and wealth. Put more directly, they are crass materialists and moral anarchists. That truth is ample explanation of the unhappy fact that, after nineteen centuries of Christianity, governments are more eager to destroy, to burn, to ravage, to murder, than they were before the coming of the Prince of Peace. Christianity has not failed, but the governments that have rejected Christianity, have failed. The evidence is found in chancelleries and cabinets whose members are "practical men," with dumb lips that cannot speak God's Name, with ears that are sealed against the words of His Incarnate Son.

There is no reason why Christian men and women should longer tolerate governments whose designs outrage every dictate of the revelation of God made known to us through Our Lord and Saviour. Too long have we put our trust in these discredited representatives, these gory paladins of the pit of Hell. As the eloquent Father Gillis, C.S.P., said in a radio address some weeks ago, many of us have grown weary of these eloquent apologies for armaments, these plausible arguments for war. It is time for us to dictate to our alleged rulers a policy of no war.

No doubt, there are societies and associations pledged to end war with which Catholics cannot safely associate themselves. We would not seek the holiest of ends by means that are wrong, or base any campaign upon principles which are not those of Christ. The Vicar of the Prince of Peace is our leader. In the Name of Him Whom he represents he calls us to the ways of love and justice, individual and national. We can think peace, and speak peace, and we can pray for peace. Establishing peace in our own hearts, and peace with all our fellow men, we can demand that those who dictate the policies of the State shall be governed by the eternal laws of justice and charity.

It is not denied that as an instrument of justice war itself can be defended. In itself warfare does not contravene the natural or the Divine law. But it is undeniable that war should be the last, not the first, means of redressing wrongs, and it is equally clear that the causes which justify war are rarely found. To that position the pages of history bear testimony. Christ came to establish a Kingdom of love of justice and of peace, and when His doctrines are accepted the lion will lie down with the lamb, and freed from fear men may beat their swords into ploughshares.

Industrial Peace

MORE than twelve years ago the Hierarchy in the United States published their program of social reconstruction. Following the age-old principles of the Catholic Church, set forth with striking clarity and point in the Encyclicals of Leo XIII and Benedict XV, they presented to the country practicable methods of bringing peace into the tangled and discordant relations existing between capital and labor. While it cannot be said that the effort of the Fathers was wholly without result, it must be admitted that the results which followed were not what might have been hoped for.

All who desired a program that was "practical," could have found it in the section, "Industrial Relations," of the Pastoral Letter of 1919. Had its recommendations been adopted, and given force by Federal and State legislation, there can be small doubt that the worst effects of the depression now afflicting the country, could have been averted. For the Fathers pleaded for a "practical" recognition of the law of charity as well as of justice, in all industrial policies. They stressed mutual obligations, they emphasized respective rights, and they pointed out, with Leo XIII, that the recognition of all obligations, and respect for rights wherever these existed, would lead speedily to industrial peace.

Unfortunately, however, our social and industrial leaders failed to grasp the fact that the social question is, as Leo XIII taught, "first of all a moral and a religious matter." Regarding it as purely an economic question, the more humane sought to solve it by legislation based upon expediency, while the money changers held that in reality there was no question which called for discussion. To them, in spite of the fair words which clothed their repulsive principles, man was little more than a machine designed to increase the possessions of the capitalist. The

Catholic Church alone championed the principle that the social question was a human, and therefore, a moral and a religious problem, which could not possibly be solved except by reference to "the moral law and the pronouncements of religion." But her philosophy was rejected, and today capital and labor in this country are two camps arrayed for battle.

Not even all Catholics, however, realize that peace can be established only when all parties to the conflict recognize to the full the last claims of charity as well as of justice. That truth cannot be given too strong an emphasis. It must be taught in our schools and colleges, preached from our pulpits, and lived in our lives. The clashing interests of men as well as of nations can never be composed, unless all gather at the feet of Christ, the fount of justice, and the well spring of charity.

The Federal Education Scheme

WITH the country facing a deficit that must be counted in billions, a Federal Department of Education, backed by an annual appropriation, will not be asked. Indeed, the proponents of the scheme assert loudly that they would hardly know what to do with the money if they had it. Like the cat detected withdrawing a reluctant paw from the cage, they have always detested the taste of canary.

But it is a taste easy to acquire. We seem to remember that some twenty years ago, similar disclaimers were issued by the supporters of the Children's Bureau. Only three grains of corn was their plea, just three grains of corn to keep the Bureau moving. But like Topsy, the Bureau grew, and soon all that it could wrest from Congress, in the shape of both money and power, was its limit. When legislation seemed inadequate, an Amendment to the Constitution was sought.

No one who knows Washington believes these disclaimers. So rank is its soil, and so permeating its balmy zephyrs, that the most unpromising plants set out by Congress, forthwith burgeon as the bay tree. Let the claim be allowed that those who petition for the creation of a Federal Department of Education, with no appropriation, and a shadowy wraith of a Secretary, with neither rights nor powers, are in all good faith. But let not that good faith of theirs conquer our common sense. No bureau was ever created that did not grow, either through inflation, or by natural processes. Washington has yet to see a Secretary willing to go through his term of office without a fat portfolio. If the Department recommended by the President's Advisory Committee is established by the present Congress, the next Congress will be asked for amplifications. Unless human nature, particularly as it functions in politicians, can be changed, the speedy fulfillment of that forecast is as sure as death and taxes.

It is only common sense to nip this preposterous proposal in the bud. As Senator Metcalf, of Rhode Island, said the other day, "there is an unquestioned need at present for a decentralization of power, and a new and full acknowledgment of the rights of the States." The Federal Government will best fulfil the purposes of its crea-

tion by confining itself to the duties entrusted to it by the Constitution. Education within the States is not numbered among those duties. Centralization has gone beyond all decent limits. It is bad enough when Washington tells us what kitchen furniture to buy and at what price, but interference in a matter so closely affecting the welfare of the States as education, would be infinitely worse.

To Our Friends—and Enemies

AS a *Catholic Review* of the Week, we are happy in the possession of many friends and, we think, of as many enemies. We hope, at least, that the balance is about even. To propose Catholic doctrine without rousing opposition, is, generally, to fail.

The Editors never permit themselves to forget that they are members of a Church Militant. The campaign and the order of the day are plain to all who can read the deposit of the Faith entrusted to the keeping of Christ's Vicar, the Bishop of Rome, and in that campaign and its every order, the Editors glory. They have no interests apart from the interests of Christ's Church. They know no ambition save to be permitted to do all that lies in their power to advance the Kingdom of God upon earth. Their one desire, to which they have consecrated their lives, is to defend and to promote the doctrines of the Catholic Church, under the guidance of the Vicar of Christ, and in obedience to those whom the Holy Ghost has chosen to rule the Church of God.

Hence as often as the Church is attacked, we propose to take up arms. We have never understood the value of an attack which consists in calling a damnable evil by a pretty name. It seems to us that under such tactics, heresy in religion and philosophy waxes fat and kicks. Prudence and discretion are great virtues, except when they are cowardice and slothful indifference to the cause of Christ. The currency of these counterfeit virtues is one reason why whole companies desert Christ's regiments every year, and why Christ's enemy can battle on a field selected by himself.

We propose to tone down nothing, neither a dogma, nor the force of a Catholic custom, nor the obligations implied in a Papal decree or Encyclical. It is our hope that we may be as blunt as a major prophet, as exclusive as an *anathema sit* of Trent or the Vatican. Intelligent Catholics wish to know what the Catholic position really is, not what it is said to be by minimizers. Our program is comprehensive, since it is the teaching of the Catholic Church, and for the same reason it is necessarily constructive. Nothing can build up a world in ruins but the doctrines of Jesus Christ.

Of course, we shall make our mistakes. Only the Holy Father is infallible, and he alone, as Newman points out, seems to be saved from error even in points which do not involve infallibility. But we hope that ever and in all things, little and great, we shall, as loyal Catholics, submit to correction. Profoundly grateful to Almighty God for the gift of the Faith, we are grateful to our enemies who keep us on the alert, and to our friends who counsel, advise, and inform us. God bless them all!

The Church and Its Work in 1931

WILFRID PARSONS, S.J.

A QUIET Sunday afternoon spent poring over the year's files of that excellent repository and reporter of Catholic activity, the *N. C. W. C. Review*—fittingly to change its name this month to *Catholic Action*—, is a good corrective to the pessimistic query of the dissatisfied: "just what is there for the Catholic layman in this country to do?" The query will quickly change to: "what is there he can't do?"

Let us see what we have. First of all there are the general societies for men and women, which exist for all good purposes and are devised to turn their hand to anything from bringing the backslider back to confession to feeding the starving: the Holy Name Society, the Sodality of the Blessed Virgin, the Third Order of St. Francis, the Central Verein, the Knights of Columbus, the Ancient Order of Hibernians, the Young Men's Institute, the Catholic Daughters of America, the International Federation of Catholic Alumnae, the Daughters of Isabella: a varied and colorful procession, democratic, zealous, sometimes tumultuous, always interesting.

Then there are the two federations under the Hierarchy known as the National Council of Catholic Men, and the National Council of Catholic Women. In the words of Richard Reid, speaking of the men's organization what is applicable to both:

The purpose of the N. C. W. C., is to secure common, united action on policies and questions which affect the well-being of the Church and of the country. The purpose of the N. C. C. M., an integral part of the N. C. W. C., is to effect the union of all Catholic men's organizations in the United States in order to aid and to extend, by such mutual union, Catholic men's activities in matters of national, common interest. . . . It seeks to aid the existing organizations, not to dominate them. None of its programs is obligatory. The Bishop is the judge of what work his diocesan organizations should undertake.

Thus the Catholic, and American, ideal is realized: local self-administration, together with common and united action in matters of national import. Thus also another federation of a special character understands its function: the Federated Colored Catholics, which supplies its local and too little known member societies with directives when there is question of common, national interest and defense.

Then there are the societies with special and restricted functions. To take them more or less without order, the deaf mutes have the Knights of de l'Epée; the blind have many helpers with good eyes who spend their spare time translating good books into Braille; the poor are cared for by the St. Vincent de Paul Conferences or by diocesan Catholic charities; the missionaries have the Catholic Students Mission Crusade and many local groups which adopt and support special missions in accord with the Society of the Propagation of the Faith; the country folk have the Rural Life Conference which fosters rural credit unions, popular apologetics, and vacation schools; the immigrant is cared for by a branch of the

N. C. W. C.; for intellectual workers there are the Catholic Library Association, the Catholic Writers' Guild, the Catholic Poetry Society, the Liturgical Arts Society; the men's Catholic college alumni societies are united in the Catholic Alumni Federation, the women's in the I. F. C. A.; the Catholic schools, colleges, and universities meet in the National Catholic Educational Association; students at secular colleges have the Federation of College Catholic Clubs; capital and labor come together in the National Catholic Industrial Conference, and in its many local meetings; peace is fostered by the Catholic Association for International Peace; the Catholic newspapers and magazines unite under the name of the vigorous Catholic Press Association; popular apologetics are carried on over the radio in the Catholic Radio Hour, the Church of the Air, and the Little Flower Hour—all national hookups, by broadcasts on many local stations, and by seven Catholic stations, and through the printed word by several local societies, such as the Georgia Laymen's Association and the Calvert Associates, and by groups at Harrisburg and Narberth, Pa., in Virginia, Oregon, Florida, Texas, etc.; the doctors have the Catholic Medical Guild, the lawyers have various guilds, the nurses have the International Catholic Guild of Nurses, the dentists have the Guild of St. Apollonia; our achievements are recorded by three national historical societies and several regional ones; and lastly the vast network of laymen's retreat houses, united in the Laymen's Retreat Conference, is weekly instilling into thousands of men's minds and hearts the conviction of their other-world destiny and of the two great precepts of love of God and of men.

Now the point of this extraordinary array of organized activity is this: with the natural exception of the retreat work, *the actual work in every one of these societies is carried on by laymen*. The priest is there, either as a simple worker side by side with the layman or as an inspirer and protector. Father Gillis recently quoted with approval the dictum of an English writer that the source of anticlericalism is to be looked for in Spain and elsewhere in clericalism, the undue dominance of the clergy or its monopoly of good works. From the looks of it, there is little to be feared of that in this country, at least as long as we stick to our present policies. The necessary supervision of the Bishop is of course always present as a guarantee of orthodoxy and order.

Here is the Church at work in this country through its laymen and laywomen. First of all, then, it will be noticed to what a degree we are organized *as Catholics*. Outside the Church, men and women of all beliefs or none meet for humanitarian work or mutual help in societies of a necessarily neutral color. That is natural, for the modern mind is essentially divisive. It breaks up its interests into departments: religion in one, the school in another, art and literature in another, business in still an-

other, politics in another, the family in another. To the Catholic all life is one; religion has as much to do with the school, art, literature, the family, business, and public life as it has with his own individual conscience, and each of these categories is intimately united with the other. Christ is King of the whole world, in Him, by Him, and through Him, as St. Paul reminds us, the whole world is to move. The Catholic's organizing by himself is neither bigotry nor clannishness; it is a recognition of the simple fact, which a survey of the world forces him to see, that to realize the Christian ideal of founding all things in Christ he can achieve success in no other way than through societies which do not divide life up into separate compartments but bind up its separate activities into one.

This, however, is only one of the facts about modern life which justify separate organization and give it a meaning. There is, beside this fundamental divisive mentality, an active attitude on the part of non-Catholics which intensifies our loneliness. The recent treatment of three Catholic books will illustrate this attitude.

A review of Hilaire Belloc's "Cranmer" in the *Forum* ends thus: "Like them ["Richelieu" and "Wolsey"] it is colored by Mr. Belloc's Catholicism but like them it is brilliantly readable." This warning to the unwary reader of Belloc's Catholicism is a keynote repeated in more offensive form in a half-dozen other reviews. In the same issue of the *Forum* we read about D. B. Wyndham Lewis' "Charles of Europe": "The books of D. B. Wyndham Lewis are not for purists who insist on unbiased history—nor yet for militant Protestants. . . . His ardent Catholic bias colors everything he writes." Dr. Edward Roberts Moore's book, "The Case against Birth Control," was even more roughly handled. Every possible attempt was made to present it to the public as a mere arbitrary pronouncement and not as the notable scientific work which it is. The New York *Herald Tribune* and *Times* led the procession and the *New Republic* distinguished itself by heading its review with the unpardonable gibe, "Immaculate Contraception." A favorite device to disqualify a Catholic book is to note that it bears an *imprimatur*, with the assumption that here is a book imposed by authority, instead of the truth that the book is merely guaranteed to be without error against faith or morals.

The truth seems to be that our enemies are in a panic. Large sections of the country, strange to say, have just discovered us. The note of alarm is everywhere patent. The triple statements of Pope Pius XI on education, the family, and economics showed the world that the Catholic Church contains a complete body of truth unassailable in logic. Our implied determination to make the Christian thesis prevail has roused the enemies of Christ and all that He means just when they thought they had the Galilean beaten once again, by the collapse of orthodoxy in the only Christianity they really knew, the Protestant churches.

Moreover, the attack during the year has visibly shifted from the popular plane to the intellectual one. Unless a serious attempt is made to elect a Catholic President, that is where it will remain for some time to come. In our

historical works, the cry of "bias" is raised, as if nobody else had any bias, or as if we must scrap all our acquired knowledge when we begin to write, with the further assumption that in religion no truth is attainable anyway, which in turn is simply an unconscious rationalization of Protestant chaos and a refusal to face issues. When we write science, we are again disqualified, because, of course, we are incapable of any real science, since we are the slaves of authority; the idea being apparently that since we acknowledge authority in one branch of knowledge we must accept it in every other. Our works on the nature of man and of God and their interrelations suffer the same fate, and if our adversaries are honest, they can only mean that anything held on authority is necessarily false, or at least negligible. But this is probably doing them too much honor. They are not going to reason so clearly while the panic is on them.

When we come to our relations with the Protestant world, we find an entirely different situation. In their cruel dilemma, they have discovered in themselves an urgent need of unity, some to a greater degree, some to a lesser. They have made tentative offers in our direction and we cannot afford to ignore them, for unity and order are the marks of God's Church and approaches to them may very well be inspired by the Holy Ghost. One of our problems for the coming year is going to be how to meet this initiative, and our readers may expect to see the columns of *AMERICA* say much about it soon.

Then we come to the business world, and here we are outside the field of religion altogether. In a notable article in the *Commonweal*, Michael O'Shaughnessy laid the troubles of the business world to one thing, greed. He is, of course, right. The question is, what is going to be done about it? The Church cooperated with the public agencies in the beginning of 1931 when the whole emphasis was on unemployment and at the end of the year when the picture had changed and shown stark distress and the necessity of relief. But it would be false to its charge if it did not also try to see behind all the misery and find out who got us into the mess, how they did it, and what we are going to do to keep them from doing it again.

It has been no uncommon accusation laid against us that we are always in opposition. They instance our attitude to birth control, Federal education, the maternity bills, and the public schools. In most cases a motive is attributed to us which is every one but the right one: fear and ignorance for birth control when it is really experience and reason, the sinister designs of a foreign power for Federal education when it is just a citizen's love for the Constitution, reactionary obscurantism for the maternity bills when it is hatred of paternalism instead, unwarranted meddling for the public schools when it is merely a sound definition of education.

When it comes to sizing up the depression and sizing it up as plain greed, or worse, it is pretty hard to imagine what motive will be thrown up to us once it is realized that we have the true solution. But our own task, and it cannot be said yet that we have fulfilled it, is to convince the world that our activity in this age and country is a constructive one: that when we are opposing birth

control and divorce we are protecting the family, that when we oppose centralization we are building up the old sense of local liberty, that when we oppose such things as maternity bills we are building up a dam against State slavery, and that when we oppose the godless form which public education has taken in the public schools, we are establishing the true form which public education must take if it is to do its duty to the State itself.

And it does not behoove us to forget the words of the first Pope spoken in the midst of Rome's paganism and corruption: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare his virtues who hath called you out of darkness into his marvellous light." (1 Pet. ii, 9). With that first prescription for Catholic Action, we can face the new year with courage and generosity.

The Catholic and His Church in 1931

WILLIAM I. LONERGAN, S.J.

THE end of the year is naturally suggestive of stock taking, and in this connection the interested Catholic will ask how his Church has served personal religion in the United States during 1931. While sadly conscious of opportunities not taken advantage of, ecclesiastical authorities and the Faithful must nevertheless thank God that, in general, things have gone prosperously for Catholicism.

Statistics are not available to show what additions to the Fold there may have been in 1931 by birth or immigration, much less what leakages may have occurred, or which rates higher. But there are consoling evidences on all sides (and it is this that is more significant than any numerical increase) that the spirit of Catholicism has been intensified in the country.

Even though Catholicism has had to withstand the bitterest attacks whenever the enemies of religion stalked abroad from their hiding places, the Church remains, in the eyes of outsiders, the most respected of the religions. She is credited with making no compromise with doctrine or morality and it is appreciated that her utterances carry authority, certainty, and conviction. Not only the Faithful but the people at large listen respectfully and attentively when the voice of the Hierarchy is heard discussing social, moral, and civic problems.

It is a common Catholic teaching that Christ gave to His Church certain characteristics by which it might be recognized as His genuine foundation. Familiarly they are referred to as Unity, Holiness, Catholicity, and Apostolicity, and an increased manifestation of these "marks" in the Church may, perhaps, afford the best norm to test her progress in the United States during the year just ended. Measured by these standards there are solid reasons for gratification and for thanksgiving to God.

Catholic Unity implies a community of belief and government, a happy and harmonious relationship such as the operations and functions of the various members of the human body display. In St. Paul's idea, the Church is Christ's own Mystical Body. While the solidarity of the sects was being impaired by internal misunderstandings and dissensions, Catholics through new and better-functioning organizations were being brought closer to one another and to the Hierarchy. Taking advantage of the latest scientific facilities, and through his radio talks and his series of splendid Encyclicals, the Holy Father came almost personally, as it were, into the homes of his people.

They all but saw him. His words were listened to with affectionate admiration and universally welcomed by those who call themselves his children. Only a small and very insignificant minority of "liberals" raised their voices to question some of his pronouncements with which they were not in sympathy. The fewness of their number but stressed the otherwise strong bond of unity in the Church in America. Under the Sovereign Pontiff's leadership and encouragement, national and provincial meetings of the Bishops brought the shepherds of the flock closer together, while their efforts towards ameliorating social conditions, for healing the national economic ills, for bettering education, literature, and the stage, and for resisting the onslaught of atheism and religious indifferentism among the masses, all met with heartiest cooperation from the Faithful.

This cooperation and unity are the more remarkable when one considers the nature of our country, its vast territorial extent, the diversity in the background and characteristics of the peoples who make it up, the obstacles that militate against frequent conferences for the discussion of religious problems, and especially the absence of any notable Catholic tradition inasmuch as the Church represents but a small and much misunderstood portion of the population. That Catholics in Holland, England, Belgium, Italy, France, and elsewhere in Europe should be intimately united is not surprising; circumstances there are more congenial. It is really only in the past decade that Catholics in the United States have cultivated the habit of thinking along national and international religious lines.

Another characteristic of Christ's Church is its Holiness, and those who have their finger on the pulse of the Faithful in the United States know that during the past year, notwithstanding a tremendous amount of human frailty and multitudinous shortcomings, there have been splendidly gratifying manifestations that personal integrity of life has become both more widespread and more intensified. Perhaps the idleness that has followed the national depression and the absence of the wherewithal for luxuries had a purifying effect and anchored men more firmly to God. The depression may have interfered with collections in the churches but certainly it did not diminish attendance at Holy Mass or the frequentation of the Sacraments. About this last pastors are in common agreement, and it is here that the source of the Church's

Holiness is radically found. As an aftermath to the canonization in 1930 of the American Martyrs new interest was shown in pushing the "causes" at Rome of other of our American heroes and heroines: of Bishop Neumann, of Magin Catala, of Mother Cabrini, of Catherine Tekawitha, and notably of the distinguished Foundress of the Sisters of Charity, Mother Seton.

Apart from this reawakened zeal for individual spiritual improvement, reports of Catholic organizations as published in conjunction with their national conventions, all spoke of progress. Catholic Action flourished in all its forms. The money stringency gave our zealous Vincenzians new fields of charity to conquer and they were not slow in grasping at the opportunity. Holy Name societies, Nocturnal Adoration societies, etc., the Third Order of St. Francis, the Sodality, developed new enthusiasm in personal religion, while practically every retreat center reported an added attendance of men and women.

The Church is characteristically Catholic and its spirit essentially Apostolic. It is linked up juridically with Christ's personally commissioned Apostles and their Chief, St. Peter, and during 1931 there was plentiful evidence that our American people are thinking in broader terms of His Kingdom; that their interests are less provincial, more worldwide; and that, conscious of their duty to their fellows, in the spirit of brotherhood, they are more eager and equipped to propagate their Faith and to spread the good tidings of the Gospel.

Echoes of these dispositions may be noted in the vigorous state of our many mission activities, particularly Catholic Students' Mission Crusade, for juniors, the Near East Relief, and the Propagation of the Faith. Our boys and girls have generously and in large numbers been offering themselves for religious work in the mission fields notwithstanding its hazards. Belize suffered seriously when, in addition to tremendous financial losses, eleven American Religious perished in the tidal wave that devastated the capital of British Honduras in August; Passionists, Jesuits, the missionaries of St. Columba's Society and from Maryknoll found their work seriously hampered in China: Alaska was deprived, by a premature accidental death, of one of its few secular clergy, the Rev. George H. Woodley. At home the apostolic spirit found an outlet in the increased activities of Catholic study clubs and forums for the dissemination of information about the Faith, in the work of the Virginia and Georgia Laymen's movements, in the dissemination of Catholic literature by such organizations as the Catholic Information Society of Narberth, Pa., and the Catholic men of the dioceses of Harrisburg, Natchez, and Los Angeles. The Catholic Radio Hour, not to mention the talks of the Rev. Charles Coughlin over the Detroit hook-up, and the broadcasts over WLWL, the Paulist station, in New York City, and the various studios from Boston to Los Angeles that carry Catholic programs were popularly and beneficially reacted to by non-Catholics as well as Catholics. International group meetings for the discussion of religion were more frequent, and in November the National Commission on Better Understanding between Jews and Christians in America honored His Excellency Archbishop Hanna of

San Francisco by conferring upon him "The American Hebrew Medal" awarded for the "Christian who has done most during the past year towards establishing better understanding between various denominations in the United States."

The usual national conventions and conferences—the N. C. C. M. meeting in Rochester in conjunction with the Catholic Conference on Industrial Problems, with Bishop John F. O'Hern as host, the N. C. C. W. gathering in Washington, in October, the Rural Life Conference the same month in Wichita, the Catholic Central Verein in August, Baltimore, the K. C. Convention at French Lick Springs, Ind., and the A. O. H. meeting at Newport, R. I., as the guests of the Most Rev. William A. Hickey, the Franciscan Tertiaries, in San Francisco, the Laymen's Retreat movement under the patronage of Bishop Boyle and the Benedictine Fathers at Latrobe, Pa., the Catholic Educational Association at Philadelphia in June, the National Catholic Alumni Federation in Chicago just after Easter, the Catholic Press Association, etc., all showed the virility of the Catholic's faith throughout the country.

At the same time the formation of the Catholic Poetry Society, the Liturgical Arts Society, and the Catholic Library Association, and the development and expansion of the Catholic Lawyers Guild, the St. Apollonia Guild for Dentists, the Nurses Guild, and the Guild of St. Luke and Cosmas for physicians, etc., were significant of individual interest and zeal. The apostolate among sailors and immigrants continued effective. In journalism the Diocese of Spokane took a step forward by initiating the *Inland Catholic*. Notable gatherings of Catholics were brought together to commemorate the establishment of the Church in Los Angeles, the Jubilee of the "Rerum Novarum," the Fifteenth Centenary of the Council of Ephesus and the one-hundredth anniversary of the founding of the Sisters of Mercy by Mother McAuley.

The Holy Father honored Nevada with the establishment of an Apostolic See at Reno, His Excellency Most Rev. Thomas Gorman being appointed the first Bishop. Additions to the Hierarchy included the Most Rev. Karl J. Alter, Bishop of Toledo, Most Rev. Msgr. Urban J. Vehr, Bishop of Denver, and Father Stanislaus Bona, to the bishopric of Grand Island, Nebr., and the transfer of His Excellency Bishop John G. Murray of Portland, Me., to the Archiepiscopal See of St. Paul. At the meeting of the Hierarchy held in November in Washington, presided over by His Eminence Cardinal O'Connell, the reports read showed the wide range of activities that are being fruitfully engaged in by the Bishops for God and country.

When one surveys the field it is consoling to observe the deep personal religious life developing among the Faithful and the widespread interest in the Church. From the natural angle, ignoring for the moment the Divine character of Catholicism, it becomes more evident that the Church is the greatest, biggest, and most important organization in the country today, and that she is not and cannot be ignored. Facing 1932 she may look forward hopefully. Already talk of the Presidential campaign evi-

dences that religion may play a part in it as it did four years ago. It is anticipated that this will offer a new opportunity for Catholics, not of mixing in petty politics, but to enlighten their sincere non-Catholic countrymen

about their religious beliefs so that the United States may more nearly approach Christ's own ideal of "one fold and one shepherd," in the religious profession of its citizens.

The Year's Greatest Discovery

JOHN LAFARGE, S.J.

THE year 1931 saw the progress of a strange phenomenon in international life. Practically every consideration and every decisive political victory had to make way before the financial questions raised by the depression. To such an extent has this taken place, that the events of the early part of the year seem now as unreal as did the happenings of 1913 after the World War. And this sense of remoteness will probably grow.

The three-cornered dispute as to naval quotas between Great Britain, France, and Italy, which last year had the whole world by the ears, sank to a mere murmur when Great Britain and Italy doubted whether they could pay for the ships they were contending for, and France whether she could man her increased navy.

M. Briand's great project of the European Union was tabled, as was M. Briand himself. The Commission of Inquiry for the proposed Union was appointed; it made some discoveries, of which more later; then began waiting for the wind to change. The British Labor Government sank under the triumph of the moment's reality over the future's expectations. Yet the victors in the House of Parliament have not been able to celebrate too joyful a fete over the wreck. They must themselves trim their sails to the gale.

In Spain Masonry chanted its paean in seizing the reins of power. The hour had at last come when the visible bulwarks of Christianity could be effectively done away with. The longed-for educational monopoly seemed at hand. Yet at the very moment when power was grasped, a creeping fear of the international consequences stayed the revolutionists' hands. The execution of the Constitution is to be postponed, interpreted, until the skies clear and no angry waves rock Spain's treasury.

The Bolsheviks were given pause. Soviet exports dropped, since the profit accruing from them was altogether too small for the increased difficulty found in producing goods. Imports, both of machinery and of technical talent, that would aid the producing process, were blocked as credits became less accessible. Even the Amtorg, the official Soviet trading corporation in the United States, was obliged to reduce its New York offices by fifty per cent. The year 1932 was officially designated by Moscow as the "storm year," that is, the year of "storming over the top." But it bids fair to be rather the year of waiting for the storm to blow over.

Even the discussion of economic questions themselves was hampered. Confidence waned in the efficacy of getting together and "talking it over." In the matter of international conferences there was a notable contrast between 1930 and at least the latter part of 1931. A verit-

able fever of conferences, mostly on trade matters, seized the world in 1930. Most of them ended up in the matter being referred to a larger issue, either financial or political. The famous Chadbourne sugar conference of Brussels, which was to salvage the world's sugar industry, is obliged now to reconvene, faced by new problems of competition and finance.

The specter of financial discomfiture has held in leash, so far, the extreme nationalist elements. It has kept a Bruening at the helm, and enabled a Laval to stick to the saddle while riding the bucking French parliament. Yet just when all the welter of economic discussions narrows down to a sharp edge the debates over Germany in the present meetings of the Young-plan advisory committee in Basel, finance itself is obstructed by national considerations which will not down, and the result is almost a deadlock. What is the factor that so colors the year 1931, and so paralyzes its efforts, whether for good or for evil?

The Commission of Inquiry for European Union undertook to put its finger on this factor. It examined, at the beginning of September of this year, a great number of reports of subcommittees on many phases of economic relations. Such reports dealt, for instance, with "the extent and urgency of credit problems; public works and national equipment; unemployment and international provision for employment; the circulation of capital; freedom of international trade in general and the disposal of cereals in particular; the problem of labor migrations; the reduction of tariff barriers; trade in stock-breeding products; the exploitation of unused territories," etc. Every one of these questions pointed, like the members of the Tweed Ring, to some other in the circle. When the Commission of Inquiry had absorbed this whole picture, it uttered the following observation:

There is, however, a fundamental idea which, in one form or another, occupies the foremost place in almost all the reports. We refer to Europe's urgent need of a prompt *restoration of confidence*, meaning by that both the indispensable faith of the capitalist, the merchant, the manufacturer, in the stability of the economic system in which they operate, and the imperative necessity of being able to count on stable and cordial international relations in the political sphere.

The Sub-Committee of Economic Experts, in particular, views the absence of confidence, if not as the sole cause of the present crisis, at least as the principal factor "which tends to maintain and prolong it."

"It is for the Governments, supported by public opinion, to make efforts to achieve closer cooperation and mutual support in order to restore a better state of affairs."

On that condition alone does the Sub-Committee anticipate any large-scale revival of trade and financial operations.

This states, of course, what we all know. Nevertheless, "absence of confidence" is pointed to with such precision as "the principal factor" of the present crisis that a pertinent thought is raised.

The present generation, both the older and the younger, has been brought up on the theory that "lack of confidence" is the key to progress, certainly the sign of it. There have been three stages in the growth of this theory. First, we have been told that progress demanded distrust of any Divinely revealed message, a theory which resulted naturally from the Reformation doctrine of distrusting any visible, authorized human teacher of such a Divine message. Organized "free thought" has been the concrete expression of this idea. The second stage in this doctrine has been distrust in human reason itself, since human reason, if left to follow its own course, would lead men to grant the motives of credibility of the Divine message. The rationalized expression of this stage of distrust has been subjectivistic philosophy, resulting politically in theories of extreme nationalism and State autocracy. The third stage is the distrust of truth itself, expressed in dynamism, vitalism, relativism, and degenerating either into ruthless Bolshevism, or atomized dilettantism, or into the cult of the pseudo-mystical and the occult.

Through all these stages, for which our commercial civilization has provided so rich a breeding ground, one assumption has been held for certain: that material goods are the one thing in human life that you can be sure of as worth while. Wealth at least is a certain good; its existence is self-evident; its utility and power beyond dispute.

The year 1931 registered the havoc of distrust in the very field, that of material prosperity, where it would seem least likely to have influence. Moreover, in spite of this growth of the first seed of philosophic distrust which the Reformation planted and the World War watered to maturity, the year 1931 saw several great manifestations of supreme confidence placed by man in God, which is the only cure for the distrust placed by man in man.

The proclamation by Pope Pius XI, on May 15 of this year, of his plan for the reconstruction of the social order, was a manifestation of entire faith in the power of Christ's teaching to reconcile the most painful contradiction of our age: the interests of public welfare as opposed to the higher destiny of those working classes on whose labor that same welfare depends. It was a message of heroic faith and charity, applied to the very field which has made distrust and hatred its peculiar province.

When the apparent conflict was reconciled between the interests of the Italian State and the freedom of Catholic Action an example was again afforded of faith in the teachings of Christianity as applied to the conduct of governments. Mutual trust was cemented, and a guarantee given for Italy's internal peace, which was benignly reflected in her attitude abroad. It resulted, moreover, in world-wide expressions of confidence in the Holy See.

December, at the deathbed of the year, saw again two great manifestations of faith. The universal celebration, on December 8, of the anniversary of the Council of

Ephesus, renewed the memory of how fifteen hundred years ago that confidence was vindicated which Cyril of Alexandria placed in the full reality of the Divinity and the Humanity of Jesus Christ. It called forth a revival of faith in the Incarnation, wherein are reconciled the Divine and the human, so grievously sundered in our generation. The four-hundredth anniversary of the apparition of Our Lady at Guadalupe, in Mexico, gave to our Western continent the spectacle of faith renewed in the hearts of those primitive Americans who have been ground between the millstones of commercial greed and doctrinaire politics.

The bankruptcy of fortunes, in 1931, brought with it the bankruptcy of distrust as a philosophy of life, and the bankruptcy of trust in those agencies and doctrines which derived their force not from any intrinsic merit, but from the fascination of skepticism. This was, one may fairly say, the greatest discovery of the year. The Catholic, as he surveys the world at the year's close, may repeat to himself the words of ancient Isaias the prophet, as he dryly summed up the military assets of the King of Moab: "We have heard of the pride of Moab, he is exceeding proud: his pride and his arrogancy and his indignation is more than his strength." (Is. xvi, 6.)

The course of this philosophy is by no means run. It has new and terrible forms wherein to manifest itself. The coming year alarms the thoughtful with what distrust between nations and classes may bring forth; as in our country it has continued to spawn the horror of lynch-law. But this year's liquidation of the World War and its heritages placed philosophic, religious distrust definitely on the defensive, as responsible not only for the spiritual evils which make the judicious grieve, but for the bread-lines which bring tears to atheist and believer alike. Will we as Catholics make use of the position gained? It will depend upon the degree to which we realize the infinite resources of our Faith.

MACHINE

Men have built towers, lifting mighty hands
To rival mountains and to rend the clouds.
Men have delved deep, honey-combed rocks and sands,
Winding the thought of sun and air in shrouds.

But no man ever builded towers to top
My spirit's mounting ecstasy.
And no man ever dug the deep despair
Of my soul's black despondency.

Men analyze and peer into life's heart,
Creating new force by discovering old.
Dividing atoms, harnessing water's rush,
As miracles of science are unrolled.

No chemist has achieved the alchemy
That changes dreams to gold,
Nor made elixir potent as the power
Your kiss can hold.

No giant machine of any modern breed
Can forge my hopes anew.
No aeroplane has ever reached the speed
That carries my thought to you.

ANNA BIRD STEWART.

Education

The Year in Catholic Education

CHARLES N. LISCHKA

Assistant Director, Department of Education, N. C. W. C.

WHEN considering the Catholic school system, one is always impressed by its size. According to carefully estimated figures, based in large part upon actual returns of a general survey conducted by the Department of Education of the N. C. W. C., the Catholic school system at the beginning of the school year 1931-32 comprised 10,580 institutions, staffed by 89,980 teachers and attended by 2,662,000 students. The distribution of the figures is as follows. There are approximately 2,258,000 pupils in 7,900 elementary schools, 260,000 students in 2,250 high schools, 10,000 students in 67 normal schools, 114,000 students in 167 colleges and universities, and 20,000 students in 188 major and preparatory seminaries. Of the total number of teachers, 1,950 are professors in seminaries and 7,520 are on college and university faculties. All these figures, with the possible exception of those representing the enrollment in elementary schools, indicate growth. Whether this growth in the various levels of the system is proportionately as great as one might expect it to be, is a question that wants scientific investigation.

I shall temper this last statement by citing some gratifying instances of actual growth, particularly in higher education. The Catholic University of America, with the support of the Hierarchy, has been conducting a successful campaign for a permanent endowment, receiving pledges of splendid sums whose final figure it is still too soon to state. Duquesne University early in the year announced a drive for \$750,000, the price of a new science hall. St. Louis University opened a School of Journalism in January and laid the cornerstone of a new School of Commerce and Finance building in June. Notre Dame University was given \$300,000 for a new engineering building. Georgetown University has consolidated its graduate school on the historic Hilltop. On the same spot, above the Cohonguroton, stands beautiful new Copley Hall and there will rise in the near future two other structures, to complete an artistic architectural quadrangle. De La Salle College, Philadelphia, dedicated its new buildings in May. Marquette University held its golden anniversary commencement and began the building of a new medical school. The Jesuits opened the first unit of a \$400,000 novitiate at Sheridan, Ore. The University of San Francisco is having a drive for a \$350,000 expansion fund. The diocese of Grand Rapids, Mich., established a junior college. Last, but not least, the new Pontifical College Josephinum, at Columbus, Ohio, was lately dedicated by the Apostolic Delegate.

But developments in higher education have not all been physical. Catholic institutions last June conferred 747 graduate degrees. Our standards of professional training and scholarship are steadily rising. Requirements for college professors, particularly, have become rigorous. The publications of our universities, in the form of books and

dissertations, have been increasingly satisfactory. Moreover, the colleges have caught the spirit of Catholic Action; several have established regular courses in the subject; and the majority have welcomed and endeavored to follow the Catholic Action outlines sent out monthly by the N. C. W. C. Social Action Department.

While on the subject of higher education, I must not fail to say a word about the Apostolic Constitution, "*Deus Scientiarum Dominus*," issued by the Holy See during the year. It is a document of capital consequence for all ecclesiastical education, although it immediately concerns only universities and faculties founded by the Holy See. It is designed to unify and standardize pontifical institutions. It places special emphasis upon the necessity of the study of such sciences as are closely allied to the sacred disciplines. It lays down rules concerning administration, curriculum, and academic degrees in approved institutions. Added to the Apostolic Constitution is a series of special regulations of the Sacred Congregation of Seminaries and Universities, affecting internal organization.

One of the most heartening things to be recorded for the year is the progress of the religious-education movement. At least thirty-four dioceses (undoubtedly there are many more) have to some degree adopted the weekday religion class as a means of providing religious instruction for children attending the public schools. In at least twenty dioceses religious vacation schools were held during the summer for a period of a month or six weeks. The little diocese of Great Falls, Mont., here deserves a citation for having had a religious vacation school in every parish and mission of twenty families or more. Praise for this work in the cities as well as in the rural districts of the country is due to organization such as the Catholic Instruction League and the Confraternity of Christian Doctrine, to the various Sisterhoods, to Catholic teachers in the public schools, and to the various societies of women, many of which are active under the auspices of the N. C. C. W. Fortunately the public-school authorities are looking upon the movement with growing favor and in many localities are giving their cheerful cooperation. It is appropriate to note, in connection with this subject, that according to figures gathered by the Council of Church Boards of Education, eighty-seven per cent of the students enrolled in ninety-eight publicly controlled colleges express denominational preferences. I shall not attempt to evaluate these figures.

As in other years, the Catholic schools again joined in the observance of American Education Week during the month of November. The central topic of the program prepared by the N. C. W. C. Department of Education was "Catholic Action." Many Catholic schools celebrated the week in fitting fashion by holding special academic exercises. Reports as well as personal observation convince me that the Catholic youth understand the meaning of Catholic Action and are eager to make its precepts the rule of their lives.

A few other notable examples of organized Catholic Action, selected at random, are as follows. The Students' Spiritual Leadership Conference met for the fourth time

at San Francisco. A military open-air mass, offered for the missions at the Catholic University of America, was attended by about 20,000 children. A students' Eucharistic Congress was held in May at St. Joseph's Academy, Cleveland. At Detroit University Stadium, 17,000 students attended a mass offered for the youth of Russia. The Catholic boy scouts of the Archdiocese of Chicago made a retreat in camp after the closing of the schools. The Chicago Junior Holy Name Society has over 14,000 members. Also under the head of Catholic Action come the meetings and activities of the Catholic Students' Union, the Sodality Union, the Catholic Students' Mission Crusade, the National Catholic Alumni Federation, the International Federation of Catholic Alumnae, and the Catholic Boys' Brigade.

Our list of educational associations, including the N. C. E. A., the Jesuit, Benedictine and Franciscan educational conferences, and the Pennsylvania Catholic Educational Association, has been augmented through the formation of the Missouri Catholic Educational Conference, meeting for the first time during these Christmas holidays at St. Louis University.

A few lines should be written about current legislative trends, as they affect Catholic education. The American reading public is well aware by this time that the President's National Advisory Committee on Education, composed of some of the best-known educationists of the land, has rendered its remarkable report, courageously counseling local control of education on the one hand and confidently advocating the erection of a Federal Department on the other. The Catholic members of the committee, Drs. Pace and Johnson, made a minority report, objecting to a Department for reasons with which readers of *AMERICA* are well acquainted. The free-textbook question has been agitated in several States, without favorable action on the part of legislatures. The proponents of free public-school text for parish-school children have been encouraged by the recent sanction of the practice by the Supreme Courts of Louisiana and the United States. Wisconsin has again manifested its progressiveness by giving parish schools equivalent status with public elementary schools, to the extent that credits from recognized parish schools are accepted without question by the public authorities. This example might well be imitated by other States, in view of the fine performance of our teachers and pupils, and, further, in view of the great saving to the public treasury that our separate system of schools represents. Another legislative problem which has serious and far-reaching possibilities is that of radio in education. There is obviously a substantial educational concern in radio. This new means of education is already being widely employed. There are now five Catholic educational broadcasting stations. Who is to control this new medium? Interstate communications is a Federal matter; education is a local matter—where lies the point of proper compromise?

I should be pleased to tell a great deal more about the year in Catholic education, but space forbids. Even this abbreviated record I hope is one that will cause pride in the reading as it did in the relating.

Sociology

The Year in Sociology

PHILIP H. BURKETT, S.J.

I DO not like to paint a dark picture in writing the review of the year in sociology. But figures are uncompromising facts, and facts can be put down in accurate figures. Have we made progress in social welfare?

It was stated last year in this department that "according to the thinking of the modern mind, the individual is central and supreme, morality is relative and governed by whim and expediency, religion is a sop and unnecessary and the natural law a fiction." Society, according to my reading, has consistently lived up to these shibboleths, and impressed them more deeply on its conduct. It has found no reason for change.

The vast industrial depression seems to have caused a temporary paralysis. Little activity is discernible in the way of progress, and hardly any great efforts can be recorded. The workers are resting on their oars. Shortly before this depression began, our industrial Solons gloried in our modern economic laws. We were advancing to the peak of human prosperity, they averred. But the sudden and unexpected fall, which thrust society into the trough of the worst business cycle we have ever experienced and in which we are still grovelling, has created a widespread conviction that these laws were not so wisely framed. Capitalism is in the balance today and has been found wanting in this crisis.

The root of the evil is that we are being guided by man-made and selfish norms and that we have cast aside those that are set by God and eternal. There can be no permanent change for the better in society until we go back to these social norms. Else our efforts are bound to be futile.

A typical example of this pagan surrender to the spirit of the times and to a man-made morality is the attitude on birth control. The Federal Council of Churches and the Episcopalian convention in session at Denver this year, two bodies fairly representative of the vast majority of non-Catholic communities, have countenanced birth control under certain conditions. Under duress of its members it has made the natural law obsolete. "The careful and restrained use of contraceptives is valid and moral." It is impossible to calculate the harm that such a decision will do to society at large. Two splendid books on this question, published recently, one by the Rev. Dr. Edward R. Moore and the other by Raoul De Guchteneere, may offset some of this harm if the books are circulated widely.

Nevada is still the Mecca of matrimonial discontents. It has an unenviable record. Its mills, we are told, grind ceaselessly whilst the cash register plays the tune, and the departing happy individuals or couples gratefully kiss the pillar of the court house. The law of six weeks' continuous residence is now in effect. Stereotyped questions are asked and answered in two minutes, and thus eighty-three checks of marriage freedom are written out on

the first day, or, one for every six minutes of the court session. The average cost of this sordid business is \$3.50, but the fees run as high as \$1,000. Why shouldn't the honorable members of the bar batten on it if the State thinks the business proper? Happily there is but one Reno; but its example has strongly infected other States and the sanctity of the marriage-bond is steadily growing dimmer.

The labor situation is now in a state of chaos. National as well as international depression has given labor a setback and it will take years to recover from it. The fruit of years of toil in raising the standard of the laboring class was just ripening when this killing frost came to blight it. The number of the unemployed is estimated at 6,200,000, which means a dependency of over thirty millions. But the tragic feature of it is that our granaries are bursting with bumper crops, our warehouses and commercial establishments glutted with goods, our bank vaults bulging with money, and at the same time millions of citizens are freezing, hungry, and penniless. There is something wrong with a society in which government permits such conditions to exist and in which industry stands by idle and innocent. Manufacturers and merchants lay off their workmen or cut their wages because people will not buy the goods; and people will not buy the goods because they have no money and do not intend to increase the swelling credit. Thus we have become involved in a vicious circle.

Who will lead us out of the labyrinth? Industrial insurance, and particularly insurance against unemployment, which is the greatest of all the hazards of the workmen, is being more insistently advocated as the only solution of the problem. It is considered the only acceptable method of increasing the power to buy. At the annual convention of the A. F. of L. President Green permitted himself to be wheedled, despite much opposition, into a repudiation of this, the only efficient correction thus far proposed. This is deplorable. It is an inane fear of which he was possessed that unemployment insurance would sound the death knell of any advance of the laboring class. Yet, if properly managed, industrial insurance need not drain the State coffers or impoverish the nation. A more sane, centrally controlled plan of production and distribution of goods by a national advisory board is considered one of the employers' remedies against the evils of overproduction. But it will require a great deal of industrial education to achieve these solutions and make them permanent.

Though our purses have considerably shrivelled, our crime record has bulged out. The final report of the Law Enforcement Committee headed by Mr. Wickersham was made in July. It gives us an authoritative analysis of the national causes of our unenviable crime record. It is a sweeping indictment of our criminal procedure. Not the crime machinery but its operators are blamed for crime. "Arbitrary methods," says the report, "incompetent magistrates, tribunals governed by petty politics and slovenly proceedings at the point at which the great mass of the population come into contact with law enforcement, gives a bad impression of the administration

of justice as a whole and most seriously affect respect for and observance of law generally."

Another report states that our police system has broken down all over the nation, and the chief causes of this are political corruption, inefficiency, and incompetency. The chief of police is subject to arbitrary dismissal by the mayor or the politicians he displeases. A picture of the extent and the recklessness of operating gangsters was graphically drawn in a running battle over twelve miles of territory in crowded New York City streets on August 21. In this battle between the law and its assailants two policemen, two bandits and their taxi driver were killed and about sixteen people were wounded.

Unprecedented prison riots occurred at Joliet in Illinois, in which the inmates applied flaming torches to some buildings and made a complete wreck of them. Both extremes, laxity and rigor, and at times just grievances of inmates, are the causes alleged for such outbreaks. New York State has taken the lead in the construction of modern prisons. The prison committee was convinced of the necessity of psychiatric and individual treatment. Ninety-two per cent of the inmates, it was found, go back again to society. Why not, it was correctly argued, construct prisons for them and not for the remainder? At the annual congress of the American Prison Association held this year in Baltimore at the close of October, the report of the Wickersham Commission on prison and penal institutions was unanimously approved. It was found by the resolution committee that the report of Mr. Wickersham, a former president of the association, had real constructive value, despite its numerous criticisms, and that it had advocated the things for which the Association stood for years.

The Prohibition issue still stands in the front rank among our social problems. The conviction is steadily gaining ground that this law cannot be enforced to any extent. Its evil effects also far outweigh its good ones, if such there be. Bootleggers and hi-jackers continue to operate at the incredible profit of millions of dollars, and reign supreme in their conquered territory. Invasions of foreign powers flare up at times in a warfare to death, despite the fact that the reigning kings claim not to have an enemy in the wide world. Deaths from alcoholism are sharply on the increase. Thirty to forty per cent per one hundred thousand are reported for Pennsylvania alone.

Mrs. Charles H. Sabin, president of the Women's Organization for National Prohibition Reform, stated that her organization stood for outright repeal, since amendments to the Prohibition Act were futile. This organization has made an effort to get every congressman to declare his stand and to have the question submitted to a national referendum. There is less unwillingness now than before to come out into the open, except among the artful congressional dodgers who are snugly seated in their political chairs at the prow of the Ship of State, and sail with the wind in either direction. Six of the eleven members on the Wickersham board returned a wet report; or, which is the same, two stood for outright repeal and four for modification. The remainder were

of the opinion that a further trial might improve the situation. We are hopefully waiting for the improvement.

A noteworthy convention took place this year in Rome of the representative authorities on the Labor Question among the lay and clergy. On this occasion Pius XI issued his great Encyclical "Quadragesimo Anno" on Social Reconstruction. The Supreme Pontiff reiterated the teachings of his illustrious predecessor Leo XIII, and met the issues and changed conditions that have sprung up since Leo's day. AMERICA carried the best series of articles of any Review interpreting the teachings of the present Pontiff. They were written by leading authorities on the question, such as Dr. John A. Ryan, Père Georges Guitton, of the Paris *Action Populaire*, Rev. L. O'Hea, S.J., of the Catholic Labor College at Oxford, Rev. Lewis Watt, S.J., of Heythrop College, Oxford, Dr. A. J. Muench, Dr. F. J. Haas, Mr. F. P. Kenkel, and Rev. Joseph Husslein, S. J.

The National Conference of Catholic Charities held its annual convention in Wilkes-Barre this year. It is a pleasure to record the ever increasing successes and the importance of this Conference as well as that on Industrial Problems, in program and in number of delegates. The mustard seeds have rapidly grown into mighty and stalwart oaks, spreading their branches over the whole Catholic Church of the country. One of the regional meetings of the Conference on Industrial Problems was held this year in Rochester. The fact that it was sponsored by the Ordinary of the diocese, Bishop O'Hern, a zealous apostle of the laboring class, and the indefatigable Rev. Robert McGowan and Miss Linna Bresette, is sufficient proof of its success.

I feel convinced that a great diffusion of knowledge of the great principles of Social Reform, taught by Pius XI in all his Encyclicals and particularly in that on "Social Reconstruction," and a more intensive education in these principles of both Capital and Labor will usher in the era of happiness and earthly contentment for which we are all yearning. The bright dawn is in the offing and the silver and the golden threads may be seen fringing the clouds that skirt the eastern sky.

SINGERS

Verse and voice and vine,
Copse and tarn and glade,
Winds of the stars that ride
Saddled on hounds of rain.

Lyric and love and lyre,
The soul in warp and woof,
Make me a song of life
From the end to the overture.

Frenzy and fire and flair,
Parnassus' shining plume,
Mountain of wine and fame,
Drink from its golden ewer.

Leathe and loam and leaf
Upon our eyelids brood,
Yet the gay sound of the reed
Is sweet beneath my roof.

JOHN LEE HIGGINS.

With Scrip and Staff

THE fourth Round Table of Catholic scientists and teachers of science was held at Loyola University, New Orleans, on December 28. The idea of the Round Table is the encouragement of productive scholarship as distinct from absorptive scholarship, particularly by Catholic colleges and universities in the field of natural science. The Round Table is not a separate organized society of Catholic scientists; it aims rather to build up a group banded together without organization for the purpose of encouraging research.

The minutes of the 1930 meeting, which was held on December 29, 1930, at John Carroll University, in Cleveland, have just appeared. An interesting and lively discussion took place at the Cleveland meeting as to the ways and means of encouraging research among Catholics. Rev. Dr. Nieuwlands, C.S.C., of Notre Dame University, who has recently achieved fame for his discovery in synthetic rubber, said that in his long experience as Editor of the *Midland Naturalist* he received many more non-Catholic contributions than Catholic. It was the first person nominative singular of the verb "do" or "do not" which he felt to be the chief difficulty. Father P. H. Yancey, S.J., of Spring Hill College, Alabama, the Chairman of the 1931 meeting, believed that there was too much philosophical and not enough practical interest in research. The Rev. Dr. John M. Cooper, of the Catholic University, pointed out that the question is:

Have we the flair for research, the scientific curiosity to carry it out? It makes no difference whether or not our research is tremendously important. It might be along lines of unimportant details, but out of an accumulation of details science is built. The only way to accumulate the details is to produce. We must get busy doing research ourselves and we must become individual propagandists for the research idea among our students, our friends, and even before our enemies.

The Rev. Dr. Keefe, O. Praem., of St. Norbert College, who was the Chairman of the meeting in 1929, at Des Moines, believed that the Catholic people as Catholics should be not only faith-conscious but also science-conscious.

Once this desirable condition is reached what an astounding influence Catholic institutions could have on contemporary life if every monastery, seminary, motherhouse, convent, college or academy, as well as every Catholic university had at least its two or three teaching members devoting part of their time to scientific research. But only a slow and persistent development of the research idea can bring anything like this about.

Father Poettker, S.J., of St. Louis University, believed that an advanced type of undergraduate research work could be attained if a few of the brightest and most solidly Catholic students were allowed to major in subjects of their future research in every Catholic college. Granted this procedure the future of Catholic research would only be a question of time.

The Most Rev. Bishop of Cleveland, who was present as the guest of honor, believed also that we should get our Catholic people science-minded and education-minded and recalled that almost every branch of science had its foundation laid by a Catholic. The Bishop quoted the remark of Pope Pius X to Dr. Pritchard, of the Carnegie Institute, when the latter laid before the Pope the plans

for rebuilding the Vatican Library. Dr. Pritchard suggested that it might be necessary to have some closed cabinets for some of the books. Pope Pius smiled and said, "Don't worry on the score of looking up certain volumes, the truth is the last thing the Church has to fear."

THE illusion that the Church is a mere survival from former years of glory is a subtle error which paralyzes progress at the source. As we face the future let us briefly sum up as did the Rev. Dr. Schmidlin, of Muenster, in *Theologie und Glaube*, at the beginning of last year, the specific advantages, if we may call them such, of the Church in modern times.

The doctrine of the Church does not change, but it develops and with each development a vastly richer view is unfolded to the eye. With the settling of such questions as the Infallibility of the Pope, or the condemnation of errors like Modernism, the field is opened for wider manifestations of religious life. In the scientific treatment of Christian doctrine what a wealth of progress does the Church show in our times as compared with the Middle Ages! Modern theology shows entirely new fields of theological discipline as Apologetics, Scripture study, Pastoral and Moral Theology, and so on. Besides this there is the advance in numberless fields of knowledge which throw light indirectly on the teachings of the Church, such as Philosophy, Anthropology, biological, juridic, and historical studies, Catholic Sociology, and so on. Whole fields of ethical questions are the subject of study, organization, and ecclesiastical guidance which were practically unknown of old.

If we look to her hierarchical constitution we find the modern Church in far better situation than that of ancient times. True, she has been robbed of many of her earthly possessions and privileges, but at the same time she is freed from the abuses which accompanied the right of patronage and the ecclesiastical intermeddling of royalty in the shape of Gallicanism, Josephinism and Febronianism. She is freed, moreover, from involvement in profane and military concerns which in former years were sadly destructive of religious life. No longer do considerations of family settle the choice of bishops and prelates. Contrast the codification of Canon Law under Pius X with the confusion that existed before it. At the present time we find the Church in harmonious relations through treaties and concordats, or at least, as in this country, there is a settled and recognized juridic existence, with practically every civilized country in the world.

THE worship of the Church is carried out today, in general, with a dignity and piety as to ceremonies, music, and surroundings more fitting its sacred purpose than at any time in the Church's history. Innumerable abuses have been done away with in the way of unseemly local customs, profane art in the sanctuary and popular irreverence. Our times have seen a marvelous growth in the veneration of the most Holy Sacrament of the Altar, as shown through frequent Communion, Eucharistic congresses and rapidly spreading popular understanding of the Holy Mass as the center of Catholic worship and life.

Devotion to the Immaculate Conception of Our Lady, devotion to the Sacred Heart of Jesus, to the Holy Name, and to Christ the King have transformed Christian piety. Innumerable excrescences of superstition have been uprooted.

Catholic religious life may not show the individual and heroic virtues that dazzled us in the story of the past, but I think we are safe in saying that the practice of Christian virtue is far more common among the average number of Catholic people than in the Middle Ages with its craving for the unusual. Every diocese, indeed every parish today has its hidden saints, can show numberless souls performing their daily duties with a sublime purity of intention unknown in former times. What applies to the laity applies still more strikingly to the clergy. Never has the Church seen such a high average of clerical morals and clerical education. Wholly unworthy persons are no longer ordained priests; no longer is there need for the terrible outcries of a St. Bernard over the havoc wrought by sin amongst the ministers of God. Contrast again the solid ascetic and theological education that is required of the modern candidate for Orders with the haphazard summary training of earlier days. Never before was the life of the Religious Orders as manifold, as flourishing, and as active as in the present day. The Church has preserved undisturbed through the centuries her purely contemplative life. Carmel, Charter House, and Benedictine monastery chant or meditate or fast in the twentieth century with the rigor and zeal of the Middle Ages, yet what infinite variety of unselfish devotion to mankind in the classroom or in every field of service is shown by the Orders and Congregations at the present time!

There is corresponding development in the field of missions. Not only does the missionary activity of the Church reach a vastly greater area and a vastly greater number of people than ever before, but there is immense progress in missionary methods and in popular support through national and international missionary organizations. Today the laity of the entire Church take part in the mission apostolate.

EQUALLY striking is the advance in the care of souls. Today the priest goes to the people. Parish missions, census, systematic instruction, and catechetical teaching both in pulpit and in the classroom are all characteristics of the modern Church. True, the Middle Ages had their Catholic schools, but what progress there is in educating every class of people for every need and condition of life! Then there is the whole realm of the Catholic press, popular apologetic writing, lecturer, radio, etc. Catholic organizations of laity in every Catholic country, student organizations, women's societies, mission societies, federations, sodalities, Third Orders, societies for intellectual, social and other particular ends are spread over the entire Catholic world, and yet the movement is only just beginning. The organized life of the Catholic laity is so vast and so complex that few outside of the Holy Father himself are cognizant of its entire extent. The mere listing of major Catholic organizations with a few lines of description for each fills a good-size volume.

Last but not least, there is the marvelous development in our times of Catholic charities. The Church at all times zealously cultivated the Christian love of our neighbor. She was a merciful mother to all the poor, the sick and the abandoned. She established those wonderful homes of mercy, those innumerable hospitals and lazarettoes which filled Medieval Europe. But with all her efforts, with all the means that she had at hand even at the height of her prosperity and power the best she could do was to alleviate misery. She could seldom prevent it or even restrict it, as is shown by the many plagues and famines of the Middle Ages.

What a change today with the marvelous charitable welfare agencies at hand! Catholic charity today not only relieves suffering, but prevents it. The Church has at hand all the resources of science, sociological and medical. Again, the modern Church is glorious with her multitudes of souls in every part of the Catholic world whose lives are consecrated to the care of the suffering, to the redemption of the erring, to youth innocent or wayward, to the aged, poor, insane, blind, deafmute, the feeble-minded, and so on. These alone could establish the preeminence of the modern Church.

These words are but a crude summary of a summary. But it seems to the Pilgrim as he wishes his readers a blessed New Year that they contain a suggestion which might be elaborated by some of the future writers in AMERICA.

THE PILGRIM.

OUR LIVES—THY LIFE

Our lives are hid within Thy life, O Lord.

In Thy wide love our desperate impotence
Broadens to peace beneath Thy sundering sword;
And Thy calm strength subdues our turbulence.

Oh, we would pull Thy heavens upon Thy head
Stood not secure Thy patient irony;

Did hunger, bitter and sustaining bread,
Fail to support our insufficiency.

Shatter our hopes, or let them all be laid

Between the arms of Thy remorseless cross,
Where even Thou, O Son of Man, wast made
Conscious of darkness and Thy human loss;

And had to wait the dawn of that third day
When the huge tomb-stone should be rolled away.

THEODORE MAYNARD.

CARVER HILL

When every thrush was singing in the wood,
And every leaf was listening to every thrush,
When tangled in the tree-tops gold there stood
A cloud, like ribbon fallen from heavens' hush,

Just after the stout wood-chuck o'er the road
Had scuttled on the pave of a sun's ray,
Just after the hot sunset as it glowed,
Had turned a stone-wall to a locusts' lay,

I came up to that shrine on Carver Hill,
That statue of the Virgin glittering white,
I trod those leaves which bid your feet be still,
And caught her glance which sets all hearts aright.

DANIEL SARGENT.

Literature

Literature for the Catholic

FRANCIS TALBOT, S.J.

WHAT has been achieved in the matter of Catholic literature during the smileless year just ended, may be seen at a glance in such a list as that issued by Father Florence Sullivan in AMERICA for December 5; or in that drawn up by Dr. Blanche Mary Kelly for the Cardinal Hayes Literature Committee; or in the recommendations of the Catholic Book Club for each of the twelve months passed.

My cry remains the same this year as in former years when I go through these lists with a red pencil and try to evaluate them in relation to Catholic literature in general and to general current literature. The cry is of joy that there are far more and far better Catholic books being published now than were being published before the War; but it is of dismay that contemporary Catholic authorship of a distinctive character is so infinitesimally small in proportion to the number of Catholics in the United States, of eminent Catholic doctors and lawyers and professors and ecclesiastics, of cultured and finely educated Catholic readers. I would venture to say that for every million Catholics we have not one better-than-ordinary author. It is a cry of alarm that this better Catholic literature is so microscopically small in comparison to the literature produced by our non-Catholic compatriots. The statistics on this phase which I adduced last year, and before then, have not materially changed. These statistics point a fact, namely, the writer with the Catholic viewpoint is almost wholly submerged, and the book containing the Catholic thought and attitude is almost lost in the flood of other books.

However, this truth is not said for discouragement, it is not said for blame nor for disparagement, nor in envy of others; it is reluctantly admitted, with the hope that Catholic writers with ability may be inspired to greater effort, that Catholic colleges may arouse in their young men and women students an ambition to become champions of this apostolate of literature, that Catholics of wealth may make themselves patrons, in an individual or an organized capacity, of Catholic literature, and that the Catholic reader may contribute to the development of a Catholic literary supply by creating a Catholic literary demand.

During the past year there was, doubtless, an occasional case of discrimination in a scattered publishing house against a Catholic manuscript, because it was Catholic. But, to the best of my knowledge and from some little personal experience, no manuscript, however Catholic, was rejected by any one of the more reputable publishers on the ground that it was Catholic. In some instances, the publishers may not have pushed Catholic books by advertising and other publicity as much as the value of the book and good business would demand; but these instances are not many.

Circulating private libraries, book-store chains, and bookdealers, I would say, have not, as a rule, displayed

Catholic books and have made scarcely any effort to stock them or to sell them. The publishers have learned that there is a market for Catholic books, and being merchants as well as editors, they are willing and desirous of taking advantage of this market. But the retailers must learn this lesson for 1932 and thus, perhaps, avert the many catastrophes that occurred in their business during 1931.

The bookdealers, it would seem, during these days of depression, are staking their prosperity on the display of books that have been or should be banned. Never, in my experience, have I read so many inciting advertisements of and never have I seen so many windows dressed with copies of de luxe and illustrated editions of Boccaccio and Baudelaire and Oscar Wilde and Casanova. The things, of course, do attract attention; but I suspect that they do not yield an income commensurate with the attention given them by the dealers. Book buyers want books to read; of this, the dealers are many times forgetful. It might be an interesting experiment for the braver of the lot to feature a Catholic book instead of erotic and ridiculously religious books, in their displays for the coming year.

"What might they have displayed during the past year?" a graduated-college-bookdealeress of the superior sort might ask me. "They displayed Willa Cather's 'Shadows on the Rock,'" I might answer, slightly shifting the discussion, "with the result that it has gone beyond the tenth printing. Here was a Catholic book." "But the author was not a Catholic," Miss Bookdealer would correct. "Maurice Baring's 'In My End Is My Beginning' is a Catholic book by a Catholic author," I might continue. "This, you have not displayed; it is such a beautifully bound book that it might well have been displayed; no matter; it has gone into its third printing without your help; but it would have helped your sales."

Avaunt with the bookdealer! Maurice Baring's converging biography of a period in the life of Mary Queen of Scots is beautifully written. So, too, is Andrew Dakers' rehabilitation of Mary in his "The Tragic Queen." Delete a few lines of this book and it becomes a militantly Catholic work by a non-Catholic author. To the contrary, the staunch Catholic, Christopher Hollis in his "St. Ignatius" writes several passages to which Catholics may take offense; but many do not. Hilaire Belloc added another block to his English Reformation biographies in his "Cranmer," and D. B. Wyndham Lewis with his "Charles of Europe" emulated his "King Spider" and "Francis Villon." Agnes Repplier, in her "Mère Marie of the Ursulines," gave a companion story to her "Père Marquette." Lesser biographies of lesser personages came out through the year, so that, biographically speaking, the year was not so depressed.

In history, there is not much to record as having been written during the past year, though much recording in the Catholic view of history remains yet to be written. The translations of the epic works by Monsignor Mann and Pastor on the Popes were issued in succeeding volumes, F. Mourret wrote a smaller treatise on "The Papacy," and Fernand Hayward contributed a rather

brilliant "History of the Popes" that needed little correction. Outstanding in the department of history from a Catholic viewpoint were the many splendid books dealing with Religious foundations in the United States: Father Kenny's "Catholic Culture in Alabama," "Men and Deeds," by Brother Julian, Sister Eleanore's "On the King's Highway," Sister Monica's "The Cross in the Wilderness," Mrs. Sherwood's "One Hundred and One Years" about the Colored Oblates, and the several volumes dealing with the work of the Sisters of Mercy in various sections of the country.

In the matter of the propagation of Catholic thought and principle, and of the defense of Catholic belief, the year has been fruitful. These books are written in a brave, confident manner, they are in a finished style, and withal, popular in their expression. Of such books are Jacques Maritain's "The Angelic Doctor" and "The Things That Are Not Caesar's." Of such, too, are the "Essays in Order" by Maritain, Wust and Dawson, and the other essays in order now shortly to be published under distinctive titles. "The Monument to Saint Augustine" was an amazingly fine collection of great Catholic scholars affirming Catholic truth. "The Nature of Belief" was a proof in book form that Father M. C. D'Arcy, S.J., deserved the tributes paid to him by the undergraduates of Oxford. "Old Errors and New Labels" was the scintillating offering of the year from Father Fulton J. Sheen. Solid in matter and forward looking in vision was Father John A. Ryan's collection of essays, "Questions of the Day." In "The Way of the Sceptic," Rev. John E. Graham competently handled some of the popular heresies and heretics of the day. Hilaire Belloc, too, made many destructive and many positive affirmations in his "Essays of a Catholic." Douglas Woodruff doubled his importance with his ironic, mocking but altogether irresistible "Plato's Britannia," a book quite as good as his "Plato's American Republic," and more to be enjoyed by Americans than by Britishers. A serious contribution, but distinguished by stylistic grace, was "The Last Stand," by Edmund A. Walsh, S.J., which dealt devastatingly with the condition in Soviet Russia. It may be a trifle premature to mention two important volumes by two of the editors of the *Commonweal*, but these belong to the 1931 record even though they may bear an early 1932 copyright: they are "Germany," by George N. Shuster, an exhaustive study of that country; and "The Shadow of the Pope," an unusually illuminating survey of religious intolerance, urbanely written, however, by Michael Williams. In all of these volumes, the bases and fundamentals are Catholic; and it is a Catholic view of the world that they give the educated world. With thinkers such as these which have been enumerated striding along with the non-Catholic thinkers of the day, the matter of Catholic defense and offense is safe.

Another of the *Commonweal* staff, Richard Dana Skinner, makes his Catholicism his norm in his respect-winning commentary on "Our Changing Theatre." In literary criticism, the outstanding contribution was Daniel Corkery's "Synge and Anglo-Irish Literature." In the essay field, easily in the lead was Agnes Repplier's "Times

and Tendencies." In appreciations of literature, the volume longest to be remembered, and used, doubtless, will be "The Fine Gold of Newman," chosen by our leading Newmanist, Dr. Joseph J. Reilly. Paul Claudel makes the closing of the year important by his long drama, "The Satin Slipper"; this work is written in the dramatic form but it could never be produced on any one stage in all the world. It is literature, of a peculiarly exalted type, of the type of sublime visioning.

"Shadows on the Rock" must come first among the year's fiction. "The Wild Orchid," by Sigrid Undset, follows it, but with deference to those who are otherwise convinced. "Susan Spray" was not the long-awaited Catholic novel by Sheila Kaye-Smith, but it was in Miss Kaye-Smith's finest manner. For a novel of power and climax, few of the year reach the heights of Handel-Mazzetti's "Jesse and Maria." And few of the novels of purpose can compare with "Silver Trumpets Calling," by Lucille Borden. "Father Malachy's Miracle," by Bruce Marshall, is passed by without comment but with a remembered smile. Enid Dinnis had a book this year, "Out of the Everywhere," Isabel Clarke had two, "As the Gentle Rain" and "Italian Adventure," Margaret Yeo gave another historical novel, "Uncertain Glory," and two newcomers, Monica Selwin-Tait with her "Three Ships Come Sailing" and Mary Synon with her "Copper Country," entered the lists. Kathleen Norris, with "Belle-Mere" and Elizabeth Jordan, with "The Four-Flusher," contributed their share to the entertainment of the country's readers when these needed to be distracted.

This survey of the Catholic books of the year, perhaps, is already too long; perhaps it should be made longer. However that may be, it must be indicative of the fact that there is much Catholic writing about which one may feel justifiably proud. Granted there should be more; but let it be granted there is some.

There was real satisfaction derivable from the announcement that the Catholic Library Association had been aggregated into a distinct and independent organization. Its monthly bulletin, the *Catholic Library World*, must have beneficial results for Catholic literature in general, and its *Catholic Periodical Index* is a work that cannot be allowed to be discontinued. Despite the economic scarcity otherwise, the Catholic Book Club has been judged, by an amazingly large proportion of its subscribers, a necessity; and it has been discovered by a surprisingly large number of new subscribers. Hence, it continues to sift the best of the Catholic literature month by month and to signalize that of larger import.

In the year's record of Catholic activity in literature must be mentioned the Catholic Poetry Society of America, now fully organized, and now headed by Charles L. O'Donnell, C.S.C., President of Notre Dame University, as President, by Theodore Maynard, Agnes Repplier, Joseph Campbell, and Aline Kilmer, as Vice-Presidents, and by the Academy Members. The Catholic Poetry Society will doubtless fulfil its primary purpose of encouraging Catholic poetry in this country as well as its secondary purpose of furthering Catholic culture in all its phases.

REVIEWS

The Catholic Faith. By PAUL ELMER MORE. Princeton: Princeton University Press. \$4.00.

The Catholic critic who wishes to understand Dr. More must bring to his reading the slow patience of many a page turned in human learning, and the interpretative eyes of an intellectual charity. Clearly this does not mean that the critic may modify anything of his Catholicism—may God rather speed the day when all our critics shall speak out the rich deepness of our Faith, and speak unfalteringly its imperious strength and splendor. But it does mean that critical finesse, skilled in its sort to unravel the knots of human perplexity, must here be determined to "save, rather than condemn, the neighbor's proposition," must love the concessive member of its *distinguo*, and must regret the necessity of denials with a regret that was willing to study and is, to hope and pray. Now Dr. More's book, the last of his series upon the dualist Greek tradition and the twenty-first of his studious life, is a plain-spoken refusal to accept "absolutely" the Catholic Church as he sees it. Let there be no doubt whatever about that. Its first essay closes in loveliness, the Buddha searching for the face of Jesus; but thereafter a mere wraith of the living Church moves through the pages, and creeds, transubstantiation, inspiration, infallibility, the *opus operatum*, are partly explained, partly understood, and partly rejected. Dr. More's inadequacies here are all of a single kind: the Church is envisaged only in its magisterium, and its magisterium is habitually judged by a Scriptural test and the "historical" procedure. But history itself has more than our surviving written documents, and the *totus Christus* of Catholic tradition is more than Harnack and Holtzmann, together, ever comprehended. And the Church's magisterium involves theology, a Divinely patient discipline not loved of Dr. More. The reviewer will discuss the particulars elsewhere: let this be a first verdict. The real significance of Dr. More's book lies far beneath the plain words of his painful, earnest pages, in depths to which only an interpretative charity will attain. Dr. More's positions are less important than is the moving tide of Dr. More. Surely it is a sign and portent in our times that "the deep hath lifted up its voice," that out of the contemporary deluge at least one seer is calling upon true eternalities. For, in despite of all inadequacies, Dr. More's fundamental message is authentic: the irreducible Faith of Chalcedon, the word made flesh, the two natures human and Divine of the one Divine Person, who is consubstantial to the Father in Godhead, consubstantial to us in humanity. A humanism's divine authentication. Surely Dr. More is standing at the beginning of *the Way*. What further advance will follow is conditioned, short of grace's mysteries, upon two things: a further utilization, by Catholic spokesmen, of the Greek theology of Damascene, and a further familiarity on the part of Dr. More with the spiritual meaning of the *Latin* tradition. In that warmer understanding we should see the antinomy disappear between Dr. More's glorious pages upon the Eucharistic Sacrifice, and his difficult hesitation at the mystery of pain in St. John of the Cross.

F. B.

Catholic Colonial Maryland. By REV. H. S. SPALDING, S.J. Milwaukee: The Bruce Publishing Company. \$2.50.

Father Spalding is a man of extraordinary versatility. As Professor of Sociology at St. John's College, Toledo, Ohio, he has to his credit five volumes treating of his science. As a novelist, he has published fifteen boys' stories that have won not merely national favor but are being translated into foreign tongues. At last, Father Spalding appears as an historian. We say "at last" for we know that "Catholic Colonial Maryland," which is the favorite of all the author's productions, was six years in preparation. There are not many facts in this modest work which may not be found in the monumental tomes of Father Thomas Hughes; but Father Spalding's severest labor was given to making his book readily readable; so readable that, while the learned man might con with profit, the youthful mind might peruse also with delight. He has succeeded. This is an ideal book for family reading around the fireside, particularly on wintry nights. There is not a heavy

page in it; it is bright, cheering, edifying, non-controversial, even charming at times, and everywhere abounding in useful information. It is Catholic history, social history, family history, economic history, political history, all in one, but always interesting. It is timely too. In 1934 we shall have our national celebration of the coming of the Ark and the Dove, the birth of Maryland. In the book before us we can all learn what the whole nation will be discussing two years hence, and the special Catholic reason for jubilation. Every American, and every Catholic particularly, is so deeply indebted to Maryland that we should all, in gratitude, sing in our hearts MY Maryland. Too few know of this debt. How many Americans, for instance, know the real greatness of the first Lord Baltimore and of Charles Carroll, or how much the nation owes these Catholic giants? Here, among other important items, these two noble characters stand in a proper setting. The picture of Carroll, supplied to the publisher by the Maryland Historical Society, is worth the price of the book. There are several other illustrations. It is to be hoped that this neat volume may find its way into every worthwhile library in the land. It will be read and re-read.

L. J. K.

The Autobiography of Calvin Coolidge. New York: Cosmopolitan Book Corporation. \$1.00.

Here is the life story of our only living ex-President, Calvin Coolidge. The story is written by Mr. Coolidge himself; it is complete, it is delightful. At the tender age of six, death deprived the child, Calvin, of his mother, and yet the holy influence of her memory led him, on the day he was leaving Plymouth, Vt., to begin his duties at Washington, D. C., as President, to turn "aside from the main road to make a short devotional visit to her grave." Sworn into the Presidential office by his father, and in his father's house, in the presence of Mrs. Coolidge, with but three other persons there to witness the ceremony, namely, Senator Dale, a stenographer, and a chauffeur, Mr. Coolidge unwittingly manifested his innate conviction that the security of the nation rests on the security of the family. To Mrs. Coolidge he pays the tribute of genuine affection and love when he writes: "For almost a quarter of a century she has borne with my infirmities, and I have rejoiced in her graces." His abiding respect and gratitude towards his teachers and professors, particularly those of the faculty of Amherst College, together with the delight and profit he derived from the study of the Greek and Latin classics, is as gratifying to learn as it is inspiring to read. A sublime trust in Divine Providence, complete resignation to God's holy will, sustained and comforted Mr. Coolidge in the deep afflictions of grief that befell him in the deaths of his son and of his father. This autobiography, though sparing in words, is replete with sound and wholesome food for thought and filled with actions worthy of imitation. Economy is taught on every page, even the price of the book (it is only one dollar) inculcates the principles of economy.

M. J. S.

An Hypothesis of Population Growth. By EZRA BOWEN, Ph.D. New York: Columbia University Press. \$3.75.

The prospect of "standing room only" no longer need terrify the student of population, as Dr. Bowen in this essay points out. Population will reach a "full stop" in the not-too-distant future. The wealthy, moreover, tend to extinction. How then reconcile this with the advocacy of birth control? For the author holds that birth control is the most important single remedy for human ills, yet that "propagation beyond the warrant for it," as foreseen by Malthus, whom he defends against his irrelevant and relevant critics, is "the principal source of poverty and human anguish." In order to deal with this conundrum, the plague of the advocate of contraception from the standpoint of population theory, the author advances his formula: "Populations tend to increase as the aggregate wealth increases and tend to decline in numbers as standards of living rise." Wealth, that is, more favorable living conditions, acts by reducing the death rate; standards of living as they rise introduce psychological needs, which com-

pete economically with the rival claims of children. The author takes for granted that the desire for greater material benefits, which in point of fact does, in countless instances, produce limitation of families, must necessarily act thus as a universal law of human conduct. Disregarding all the frequent attempts to save the birth-control plea by moral and philanthropic considerations, he frankly proclaims: "Children are a burden; they are an expense; they destroy freedom and smother the ego." They are unfair to the male who has to rear them. "Or possibly children may be considered in a category with riding horses, rare antiques, and acquired talents" (page 176). Coupled with this is the further assumption that the desire for luxuries and pleasure, here conveniently draped under the broad folds of "standards of living," which he hails as the controlling factor in population growth, will itself be controllable. Since the choice of automobiles in lieu of children is "volitional," that is, as a psychological process, the author does not question how far this choice may be governed by reason, rather than by destructive anti-social tendencies. "Vice," which even Malthus included in his six "powerful checks," is here grouped under the category of "disease." Yet, while raising no issue of the possibility of vice among the "educated and well-to-do," whose name Dr. Bowen continually invokes as the hope of the world, the terms backward, inferior, lower classes, and what not, are liberally bestowed on those who are unfortunate enough to lag in the race for material comforts. Dr. Bowen's apology for birth control might have had a strong general appeal in 1928; it has a rather ghastly ring in 1931.

J. L. F.

BOOKS AND AUTHORS

Things Russian and Near-Russian.—A standing refutation of the claim that Bolshevism is the authentic revolt against Tsarist autocracy is given by Catherine Breshkovskaia, the "Little Mother of the Revolution," in her "Hidden Springs of the Russian Revolution" (Stanford University Press. \$5.00). Her character is an interesting combination of naivete and force. With her incredible courage and her passionate love for her people, she had the makings in her, with prayer and religious formation, of a saint. As it was, she led a life of exciting adventure. Bolshevism she sees as a foreign thing imposed on the Russian people. The impression of the book is weakened at the close by her encomiums of Kerensky.

The Soviet Government is revealed as a huge department store by H. R. Knickerbocker, in his "Fighting the Red Trade Menace" (Dodd, Mead. \$2.50), republished from his syndicated newspaper series. True to the form of his first series: "The Red Trade Menace," Mr. Knickerbocker piles on the facts while keeping a detached, though lively, style. He visited a couple of dozen capitals of Europe and records the thousand-and-one things being done and sold there. He has no delusions as to the real purpose behind it all; and undoubtedly his revelations have considerably helped to stiffen the anti-Soviet resistance of our own and other Governments.

Professor Counts, of Columbia University, in his "Soviet Challenge to America," (John Day. \$2.50) disapproves of intercollegiate football, deplors that visitors so often fail to appreciate Russia, longs for centralized education, and is carried away by the "indoctrination" he finds the Soviets practising on the youth of that land. He admits, too, quite a hunk of things, such as that the psychology of the Soviet Republics is that of "a nation at war"; that their aim is crass materialism; that they frown upon freedom of scientific research; and that there is considerable humbug in some of our experimental American education.

In spite of his name, John Johnson, an Evangelical preacher, was born near Moscow. His little book, "Russia in the Grip of Bolshevism" (Revell. \$1.50), is a simple, unvarnished tale of the anti-religious campaign as he witnessed it on a recent visit to his native country. Like Catherine Breshkovskaia, he believes that Bolshevism is "entirely foreign to the Russian mind, and that the majority of the Russian people are opposed to it, dislike

it intensely, and are anxious to be rid of it." Although in a somewhat emotional and pietistic tone, he states clearly the real nature of the anti-religious issue, and supplements his account by the text of the anti-religious laws. He could accept, however, a little from Professor Counts as to the transforming power of persistent anti-religious education.

If we are to believe the Arabian nights stories of Essad Bey, in his "Twelve Secrets of the Caucasus" (Viking Press. \$3.00), not even the Communists will stand much show in conquering, physically or mentally, the wild tribes of that cradle of the human race. If we do not believe all his marvels, which are recounted on the author's own authority, we may still enjoy tales of descendants of the ancient Romans living in catacombs, poets waiting for the apparition of the prophet Elias, neurotic Tartars seized with fits of collective howling, etc. The author betrays his Mohammedanism by various cynical touches. It is possible his own temperament may color some of his descriptions of tribal eccentricities.

Varia.—Considering the number of physicians in the United States and Canada, one realizes that an attempt to compile a biographical directory of even part of them must have been a huge task. Such an attempt has been made in "American Physicians and Surgeons" (Midwest Company) edited by James Clark Fifield. The list is arranged by States, each State being subdivided into cities. The value of the book is enhanced by the addition of a list of hospitals and health resorts. As for omissions, let the editor state his own defense: "The volume will doubtless be open to criticism for the omission of certain names, but allowances should be made for the human equation, and it should also be borne in mind that, to be eligible, a doctor must be in active practice and must fully meet the requirements of training, skill, experience, and high professional reputation. Many excellent members of the profession will not be found in 'American Physicians and Surgeons' because, although their skill and reputation are unimpeachable, their duration of practice has not been considered sufficient." Others have been omitted because available information about them was incomplete. The volume is splendidly bound. It should be a most useful reference work for doctors, hospitals, and libraries.

The author, Henry Albert Phillips, explains that his narrative "Meet the Spaniards" (Lippincott. \$3.00) is not to be interpreted as a treatise, or a history, a guide book or a travel book, but simply "as a Me-book," an account of his impressions while journeying through Spain. He admits that countries affect him just as people do. At the mere thought of one country he could laugh, while he would cry on contemplating another; but Spain will ever cause him to smile, because she is so comically serious. The book was evidently written before the present fiasco in that land of laughter, and although the Catholic churches and ceremonies leave a markedly pleasurable impression on the writer's imagination, he quite naturally misses any underlying spiritual atmosphere which would be so clear to anyone gifted with faith.

In "Italy, Yesterday and Today" (Macmillan. \$5.00), A. Marioni takes his reader on an altogether delightful tour through the land that is *diis sacra*, from the Lake region in the north down to the ruins of Pompeii and Herculaneum, and up again along the Mediterranean coast to the pass of St. Bernard. One journeys through bustling cities, where monuments of modern industrial progress rise amidst storied relics of ancient and medieval culture, and through idyllic scenes in tiny villages that cluster along the seashore or cling to wooded and vine-clad hillsides. Yet the book is something more than a mere travelogue; it is also a valuable guide to the art treasures that have made Italy's great galleries places of pilgrimage for all lovers of beauty. And reading it one can learn to love that sunny land to which yesterday has left such a rich heritage and which today is illumined with the promise of new grandeurs.

A.E.F. veterans will guide right on "Squads Write!" (Harper. \$4.00). The book is a gallery of material which was first printed in the A.E.F. newspaper, *The Stars and Stripes*, from February, 1918 to June, 1919. The auld acquaintances—cartoons, strips,

poems, verses, and prose—report again for duty to their new commander, Private John T. Winterich of *The Stars and Stripes*, the editor of the book, who assigns them to a new function in his history of the A.E.F., whose diversified activities in battle zones and S.O.S. were once stories of the army newspaper. Advance, Squads Write! and be recognized!

To one interested in any of the problems connected with advertising, Carl Richard Greer's "Advertising and Its Mechanical Production" (Thomas Y. Crowell, \$5.00) will afford profitable reading and study. The whole field of advertising—from the time an "ad" is written until it appears—is covered adequately and authoritatively.

A book of practical hints and rules for book reviewers and journalistic critics of literature and drama is something one expects to find forbiddingly formal and dry. To write such a book in a style that is vivacious and entertaining throughout is quite a feat. This is just what S. Stephenson Smith, of the University of Oregon, has accomplished in "The Craft of the Critic" (Crowell. \$3.00). To read any chapter of this book is to listen to a widely read and liberally educated man discoursing informally but not desultorily on a definite matter or question, illustrating and confirming his views by quotations and examples drawn with equal ease from contemporaries and from ancient classics.

Religion in Small Doses.—A fifth and revised edition is announced of "The Heavenly Road" (Box 158, Station D, New York City. 25 cents) by Rosalie Mary Levy. Herself a convert from Judaism and interested in bringing the light of the Gospel to her former co-religionists, the content of the brochure is taken up with establishing the Messiah-ship of Christ. An interesting appendix which carries the names of many prominent convert Jews of all times and nations, adds to the apologetic power of the booklet.

The Dublin C. T. S. announces the following new pamphlets: "Modern Prophets and the Christian Faith," by His Eminence Cardinal MacRory, an attack on the rationalism of Keith, Wells, and Russell; "Forbid Them Not," a prayer book for minims compiled by Mrs. Monroe Maguire; "Legal Disabilities of the Catholic Church in Ireland," a lecture delivered on the occasion of the Catholic Emancipation centenary, by the Rev. M. J. Browne; "Symbolism in Christian Art" by the Rev. B. O'Daly; "Come Follow Me," a discussion of Religious vocation, by the Rev. M. D. Forrest, M.S.C.; and "The Canon of the Scriptures" by an unnamed Franciscan.

For many years Father Winfrid Herbst, S.D.S., has contributed short articles on priestly and religious vocations to *Manna*. Under the title "Vocation Letters" (St. Nazianz, Wis.: Society of the Divine Saviour. 15 cents) he has now gathered many of these into a small booklet. It is prepared especially for children and for them it is bound to have its appeal (its value being enhanced by plenty of attractive illustrations), though hypercritical theologians are apt to quibble with some of the author's technical language, and there will probably be considerable difference of opinion over his insistent advocacy of the theory that the proper time for those having vocations to leave the world is after the eighth grade.

By way of introducing children to an intelligent understanding of the Church's central act of worship, Father Paul Bussard has prepared "Small Catechism of the Mass" (Collegeville: Liturgical Press. 5 cents). In a clear, simple and logical way, the study being aided by a helpful diagram outlining the action of the Mass, the author explains the nature and purpose of the Holy Sacrifice and its chief characteristics. It will be found highly instructive for others than the little ones for whom it is primarily intended.

"For Jesus' little friends" Father Aloysius, O.M.Cap., has compiled an attractive picture prayerbook, "Close to Jesus" (Dublin: Gill. 1/6). It is for very young children, to excite in their hearts, as the author hopes, love for Our Lord, and to prepare them for using a more advanced work and, ultimately, the Missal. The illustrations, most of them colored, are generally better than those in the average run of children's prayerbooks.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The Japanese Read 'Em

To the Editor of AMERICA:

From the reports I read in several papers, Father Zyburas has received an interesting letter from a Japanese scholar and convert to the Catholic Church. When I read the reported communication two points fixed themselves in my mind. The first is the letter itself which was partly quoted. The second caused me to do some further thinking. Here are some characteristic extracts from this letter:

I am a Japanese Catholic. But three years ago I was not a Catholic. I was a very egocentric Protestant. My thought was very contemporary—modernistic and sceptical. About four years ago I began to read diligently some works on Catholic philosophy. But somehow I received the impression that this philosophy, like others, would be destroyed and superseded by other philosophies. At the same time I could not believe in Kantianism and other pagan idealistic modernism. You will understand my mentality.

Then I read your eminent work, "Present-Day Thinkers and the New Scholasticism." I feel and I cannot doubt that this eminent book is the most noteworthy, not only for Catholics but for others. Now recollecting the process of my own conversion, I earnestly want to do something to help the pagan Japanese students. So, I will be very glad if you give me permission to translate this remarkable work into Japanese. Should my application be regarded favorably, I shall endeavor to justify the confidence you may repose in me.

Who can read these words and not feel a sense of elation that from far-distant Japan, a country considered pagan, there should be found a mind which can delve so deeply and think so solidly and clearly that it could grasp and appreciate the eminent work.

The second thought fills me with disappointment. Here is a book which is based on the old verities which will be eternally true; its worth is attested by some of the most eminent thinkers in the present generation; its importance is stressed by an array of savants who maintain that it should be read and studied by every seminarian. Yet this book is left to gather dust in the shelf of the publisher in our "advanced" English speaking countries where we so loudly boast of brains and intelligence. But from an idolatrous, pagan, and benighted country comes a lay mind with a depth of understanding which might well make us hang our head in shame. Sometimes, I wonder whether less boasting and more prayerful pondering would not do us a lot of good where we need it most.

Needless to say, Father Zyburas immediately replied, assuring the zealous Japanese convert of the author's and the publisher's permission to translate the book in question into Japanese.

Aurora, Col.

(Rev.) HENRY A. GEISERT.

A Stubborn Dollar

To the Editor of AMERICA:

A few days ago I chased down a fluttering dollar. It was a strange bird, and an unfamiliar one in this household. But having heard that money talks, my wife and I decided to put this *rara avis* into the dead canary's cage, hoping it might disclose whence it came and whether there were more of the breed in the same nest. But it was dumb. And being unfamiliar with so much money at one time, we agreed we could not do better than lay it out along the practical lines advocated by the Bureau of Home Economics of the Department of Agriculture.

We did this; and as there are children, we dutifully expended that dollar after the wise directions of the Washington bureau. That is: 25 cents for milk and cheese; 25 to 20 cents for vegetables and fruit; 15 to 20 cents for bread and cereals; 20 to 15 cents for butter, lard or other fats and sugar or molasses. It's a beastly way of spending money, but let that pass. We were thus left with "15 to 20 cents for meat, fish, and eggs."

Now an ethical point arises: ought the poor to spend so much

money on meat and fish and eggs? Should we be disloyal and unpatriotic were we to spend this money on game or poultry or Christmas puddings or coal or gas or rent? There was no difficulty in dividing the dollar into five parts according to the entirely practical advice of the Department of Agriculture. The difficulty was to get the dollar to divide.

New York.

SUM PAUPER.

Our Influential Way

To the Editor of AMERICA:

I thought it might do you no harm to see the enclosed, (a clipping from the San Francisco Daily News, December 16, quoting in full AMERICA's recent editorial on the Mooney case).

Westward the course of AMERICA takes its influential way.

San Francisco.

REV. THOMAS P. HEVERIN.

To the Editor of AMERICA:

Some time ago you were kind enough to print a short and rather flippant article of mine dealing with a trip to the Shrine of Our Lady of Fatima in Portugal. It was with extreme regret that yesterday in casual conversation with a friend in London I learned that he had heard from some friends of his in Spain that this particular number of your paper had found its way down into Portugal, where my article had been translated and had caused pain to various priests interested in the Shrine of Fatima. Their view, as far as I could gather it at about fourth hand, was that the flippancy of my description of my journey was a kind of irreverence to the Shrine itself.

I would like then to say as publicly as possible that of course I intended nothing of the sort. It is probable that my particular sense of English humor as transmitted via New York back again to Spain and so to Portugal may have suffered somewhat in its various translations before reaching a Portuguese priest, but the last thing that I had in mind was the hurting of anyone's feelings. Incidentally I had no idea that AMERICA enjoyed any such circulation; or, for the matter of that, that there was anybody in either Continent who took my little stories anything like so seriously.

London.

JOHN GIBBONS.

Charles Carroll of Carrollton

To the Editor of AMERICA:

The Countess Jean de Kergorlay, daughter of former Governor John Lee Carroll of Maryland, and great-great-granddaughter of Charles Carroll of Carrollton, Signer of the Declaration of Independence, died, at Paris on December 21. In the obituary notice sent out by the Associated Press to all its papers, and so used, was circulated this item of historical misinformation about the Signer:

He was the famous "Charles Carroll of Carrollton," having perpetuated the title by signing his name that way to the Declaration of Independence. A legend persists that after signing his name in the document simply as Charles Carroll a contemporary chided the Marylander, intimating good-naturedly that if the British should quell the rebellion Carroll would never be apprehended because of the frequency with which the name was encountered. Thereupon he picked up the quill, according to the legend, and added to his name the inscription "of Carrollton." The addendum still persists in the family.

Charles Carroll of Carrollton had then (1776) been using that signature, to distinguish him from his father Charles Carroll of Doughoregan, since 1765, in the autumn of which year he had returned to his native Maryland after completing his college studies abroad in Flanders, France and England. His father settled on him the estate of Carrollton and thereafter the young man was known as "of Carrollton" as his father was "of Doughoregan."

Charles Carroll, and his brothers Henry and Daniel, were sent by their father to the Jesuit College of St. Omer, which also numbered among its students their illustrious cousins John and Daniel Carroll and many other distinguished Marylanders. The father writing to his son (April 8, 1762) of his Jesuit instructors said: "I have, thank God, been bred among them and if you do what they have taught you and nothing contrary to it you will be happy here and hereafter."

Brooklyn.

T. F. M.